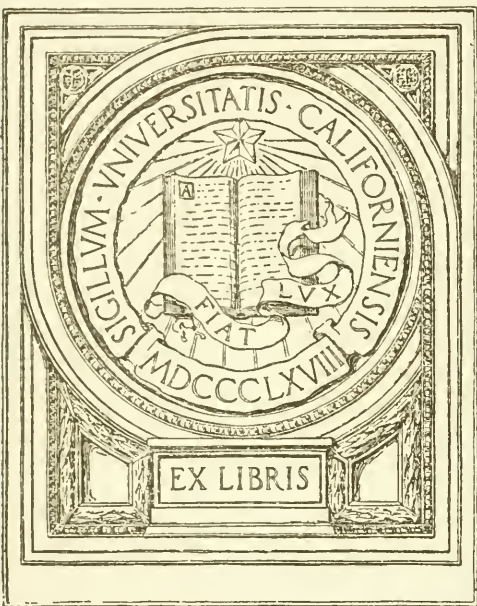


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Funeral of Amaury de St. Maier, Grand Preceptor of England
SOUTH AISLE OF THE TEMPLE CHURCH, FROM THE ROUND TOWER.



THE Temple Church

BY

C. C. ADDISON ESQ.

AUTHOR OF THE

HISTORY OF THE KNIGHTS TEMPLARS



London,

LONGMAN, BROWN, GREEN AND LONGMANS,

Paternoster Row 1843

Don Nobis Domine Don Nobis sed nomini tuo Da Gloriam

120454

APPENDIX TO THE
REPORT OF THE COMMISSIONER

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PREFACE.

THE projected restoration of that singularly beautiful and interesting relic of the middle ages the Temple Church, first suggested to me, as I have before mentioned, the idea of writing a short historical and descriptive account of the venerable building, and of that extraordinary religio-military order of monks and warriors by whom it was erected.

Being desirous at the outset of my labours of compressing the materials I had collected into the smallest possible compass, I included in one volume a short and condensed summary of the history of the Templars, an account of the Temple Church, their chief ecclesiastical edifice in Britain, and a history of the Temple at London subsequent to the dissolution of the order. Thinking, moreover, that the public, in these novel-reading days, would be very unwilling to travel back with me to the dim and distant records of the middle ages, and to investigate the history and career of a class of men whose memory has been loaded (but most undeservedly and unjustly) with infamy and reproach ; with whom very few pleasing recollections were considered to be associated, and who were generally believed to be monsters of iniquity, and traders in every species of vice and

crime, I was induced greatly to abridge the fair and full history of the order. Many of the usages and customs of the Knights Templars, much of their religious chivalry and daring fanaticism, and many records of their glorious combats and astonishing deeds of prowess in defence of the Christian faith in the far East, were altogether omitted, as were also several curious and interesting particulars showing the leading and important part which they took in the government as well as in the defence and protection of the Latin kingdom.

The favourable reception, however, given by the public to my labours, and the unexpected interest that was taken in the character and career, and varied fortunes of the Knights Templars, and in their dark and terrible end, induced me to alter the primary plan and arrangement of my subject, and to publish a greatly enlarged edition of the History of the Order, as a separate and independent work. I at the same time determined to postpone the republication of my account of the restoration of the Temple Church until the various works in progress had been executed, and all the intended decorations of the sacred edifice had been completed.

Now that this has been effected I am enabled to lay before the reader a much more full and complete description of the venerable building than it was in my power previously to do. A vast many objects of interest which were not in existence at the period of the publication of my first work, are fully described in the ensuing pages, and an account is given of various interesting discoveries made during the recent restoration. More than one half of the present volume consequently consists of entirely new and fresh matter, and to make room for it I have greatly shortened and condensed the chapter containing an account of the history of the Temple subsequent to the dissolution of the order of the Knights Templars,

which formed part of the original work, and which I have thought fit to retain as a sort of introduction to the present, inasmuch as it comprises many interesting particulars concerning the Temple Church when in the hands of the Knights Hospitallers of Saint John of Jerusalem, or “Knights of Rhodes,” and various details illustrative of the history of the two learned societies of the Temple, who have just restored, at an immense expense, (50,000*l.*) the venerable Temple Church to its pristine state of beauty and magnificence.

Two of the illustrations in the ensuing work, viz. “THE DOORWAY AND STAIRCASE LEADING TO THE PENITENTIAL CELL,” and the “MONUMENTAL EFFIGIES IN THE TEMPLE CHURCH,” appeared in the Second Edition of the History of the Knights Templars, but as they represent subjects of daily interest to visitors to the church, and are intimately connected with the subject-matter of this little volume, I have ventured to introduce them as an additional attraction to the present work.

Inner Temple,

Tuesday, Nov. 8, 1842.

EXPLANATION OF THE PLATES.

The Frontispiece represents the south aisle of the Temple Church as restored. The archway through which it is seen was formerly filled up with a large wooden partition, furnished with windows and doors. It now appears in the same state as in the time of the Knights Templars. A representation has been introduced of the funeral procession of the Grand Preceptor Amaric de St. Maur, who was the personal friend of King John, and died in the Temple, and was buried in the Temple Church.

The Title-page represents the Temple Church supported on either side by two Knights Templars bearing aloft the BEAUSEANT, or black and white war-banner of the order of the Temple. At the top of the page is the christian emblem of the cross triumphant over the crescent of the Saracens, and at the bottom of it is the song, or shout of victory, raised by the Templars when triumphant in battle,

“ **Non nobis Domine, non nobis, sed nomini tuo da Gloriam.**”

“ Not unto us, O Lord, not unto us, but unto thy name give the praise.” At the corners of the page is the shield borne by the Knights Templars, and the octagonal ornament, with the cross of the order, which surmounted the baton or official staff borne by the Master of the Temple.

The plate over the chapters represents the ancient seal used by the Master and Chapter of the Temple in this country.

The plate facing CHAPTER II. represents the Round Tower of the Temple Church as restored, and a portion of the choir through the central archway which was formerly blocked up with the organ gallery.

The plate facing page 74 represents the doorway and staircase leading to the Penitential Cell in the Temple Church, and the burial of Sir Walter Le Bachelor, Grand Preceptor of Ireland, who was starved to death in the Penitential Cell for misconduct and disobedience to the Master, and was buried at morning's dawn by Brother John de Stoke and Brother Radulph de Barton, in the middle of the court between the church and the hall.

The plate facing page 87 represents the interesting monumental effigies in the Temple Church as they were placed, side by side, previous to the recent restoration. Their position is now altered, and made more conformable to what it was in ancient times.

CONTENTS.

CHAPTER I.

The history of the Temple subsequent to the dissolution of the order of the Knights Templars.

Page 1

CHAPTER II.

The restoration of the Temple Church—The historical associations and recollections connected with the venerable building—The discoveries made during the recent restoration—The almeries or sacramental niches—The double marble piscina—The ancient tessellated pavement—Remains of decorative paintings and gilded ornaments on the ancient groined ceiling—The magnificent Purbeck marble columns—The Norman wheel window—The ancient Norman porch—Historical account of the Temple Church—Description of the venerable building—The various styles of architecture displayed in it—The Round Tower and Square Church—The interlaced arcade—The restoration of the Round Tower—The ornaments and inscriptions on the ceiling—The stained window of the clere story—The circular aisle and grotesque arcade—The entrance to the choir—The beauty and elegance of the structure—The painted ceiling—The ancient devices displayed on the groined vaulting—The red cross of the Temple—The *BEAUSEANT*, or war-banner of the Templars—The lamb bearing the banner and cross of the order—The winged horse of the Inner Temple—The scriptural devices—The black letter inscriptions—The stained glass windows—The subjects displayed upon them—The Annunciation—The Nativity—The journey to Bethlehem—The angels appearing to the shepherds, &c.—The designs and paintings illustrative of the history of the Knights Templars—The Temple at Jerusalem—Representations of the Grand Preceptors of England—The mottos of the ancient Templars—The arms of the kings of England and Jerusalem—The ancient banners and devices of the Templars—The city of Bethlehem—The cross surmounting the crescent, &c.—The new Gothic altar-piece—The restoration of the marble piscina—The ancient monument of the Bishop of Carlisle—The

stained window opposite the organ gallery—Description of the subjects displayed thereon—The new organ gallery—The new vestry and its monuments—The modern oaken seats and fittings—The various antique inscriptions displayed on the walls of the Temple Church—The portraits of the kings—Henry the First—King Stephen—Henry the Second—Richard Cœur de Lion—King John—King Henry the Third—The PENITENTIAL CELL in the Temple Church—The *Triforium* and its numerous monuments—The staircase turret—The bell tower—The ancient roof of the church—The ancient chapel of Saint Anne—Various historical matters connected therewith—The ancient ecclesiastical establishment of the Temple Church—The *custos* and chaplains—The holy relics anciently preserved therein—The anxious desire manifested by kings and nobles to be buried in the Church—The ancient monumental remains. - - - - - 41

CHAPTER III.

The monumental effigies in the Temple Church—The cross-legged knights—Inquiries concerning them—Their connexion with the ancient order of the Temple—Excavations recently made beneath the figures—Discovery of stone coffins and enormous skeletons wrapped in sackcloth—Evident change in the position of the monumental effigies—The restoration of the figures—Their present appearance—Some account of the knights and warriors they were intended to commemorate—Sir Geoffrey de Magnaville, constable of the Tower—His wars with king Stephen and miserable death before castle Burwell—His burial in the porch before the west doorway of the Temple Church—The earl of Pembroke the Protector of England during the minority of king Henry the Third—His brilliant conduct in the field and in the cabinet—His death and burial in the Round Tower of the Temple Church—The burial by his side of his two sons, William and Gilbert, both earls of Pembroke and earl marshals of England—Their monumental effigies—The monumental effigy of the Lord de Ros—His grant of land to the Templars—The grant of his body for interment in the Temple Church—The discovery of stone coffins in the porch—Ancient monuments erected in the Temple Church in the time of the Knights Hospitallers of Saint John—Ancient seal of the *custos* of the order of the Hospital found in the church—Explanation of some Latin inscriptions recently placed upon the walls of the sacred edifice. - - - - - 87



CHAPTER I.

THE TEMPLE.

The history of the Temple subsequent to the dissolution of the order of the Knights Templars.

“ Those bricky towers,
The which on Themme's brode aged back do ride
Where now the studious lawyers have their bowers;
There whilom wont the **TEMPLER KNIGHTS** to bide,
Till they decayed thro' pride.”

THE proud and powerful Knights Templars were succeeded in the occupation of the Temple by a body of learned lawyers, who took possession of the old Hall and the gloomy cells of the military monks, and converted the chief house of their order into the great and most ancient Common Law University in England. For more than five centuries the retreats of the religious warriors have been devoted to “the studious and eloquent pleaders of causes,” a new kind of **TEMPLARS**, who, as Fuller quaintly observes, now “defend one Christian from another, as the old ones did Christians from Pagans.”

This curious result was brought about in the following manner.

Both before, and for a very considerable period after, the Norman conquest, the study of the law was confined to the ecclesiastics, who engrossed all the learning and knowledge of the age. In the reign of king Stephen, the foreign clergy attempted to introduce the ancient civil law of Rome into this country, as calculated to promote the power and advantage of their order, but were resolutely resisted by the king and the barons, who clung to their old customs and usages. The new law, however, was introduced into all the ecclesiastical courts, and the clergy gradually abandoned the municipal tribunals, and discontinued the study of the common law. Early in the reign of Henry the Third, episcopal constitutions were published, forbidding clerks and priests to practise as advocates in the common law courts,* and towards the close of the same reign, (A. D. 1254,) Pope Innocent IV. forbade the reading of the common law by the clergy in the English universities and seminaries of learning, because its decrees were not founded on the *imperial constitutions*, but merely on the *customs of the laity*.†

As the common law ceased to be studied and taught by the clergy, who were the great depositaries of legal learning, as of all other knowledge in those days, it became necessary to educate and train up a body of laymen to transact the judicial business of the country; and Edward I. in the twentieth year of his reign, (A. D. 1292,) in order to promote and encourage the study by laymen of the ancient municipal law of England, authorized the chief justice and other

* Nec advocati sint clerici vel sacerdotes in foro sæculari, nisi vel proprias causas vel miserabilium personarum prosequantur. *Spelm. concil. tom. 2, ad ann. 1217.*

† INNOCENTIUS, &c. . . . Præterea cum in Angliæ, Scotiæ, Walliæ regnis, causæ laicorum non imperatoris legibus, sed laicorum consuetudinibus decidentur, fratrum nostrorum, et aliorum religiosorum consilio et rogatu, statuimus quod in prædictis regnis *leges seculares* de cætero non legantur. *Matt. Par., p. 883, ad ann. 1254, et in additamentis, p. 191.*

justices of the court of Common Pleas, to confer the exclusive privilege of pleading causes upon a certain number of persons learned in the laws, who were to be selected from every county in England; the king and his council deeming the number of one hundred and forty to be sufficient; but it was left to the discretion of the said justices to add to that number or to diminish it, as they should think fit.*

At this period the court of Common Pleas, which then had exclusive jurisdiction over all civil causes, had been fixed at Westminster, which brought together the students and professors of the common law at London, and about the period of the imprisonment of the Knights Templars, (A.D. 1307,) the advocates of that court and the students who were candidates for the privilege of pleading therein, appear to have fallen into a sort of collegiate order, and to have formed themselves into a society under the sanction of the judges, for the study and advancement of the science of the law. The deserted convent of the Temple, seated in the suburb of London, away from the noise and bustle of the city, and presenting a ready and easy access by water to Westminster, appeared a desirable retreat for the learned members of this infant legal society; and measures were taken by them to obtain possession of it.

On the imprisonment of the Knights Templars, the Temple had, in common with the other property of the military monks, been seized into the king's hands, and was committed to the care of James le Botiller and William de Basing; but as soon as the order of the Temple was abolished by the Pope, king Edward the Second granted it to Aymer de Valence, Earl of Pembroke.† As Thomas Earl of Lancaster, the king's consin and first prince of the blood,

* *Rolls of Parl.* 20, E. 1. vol. i. p. 34, No. 22.

† *Acta et fœdera Rymeri*, tom. 3, p. 296. 297. *Cart.* vi. E. 2, n. 41.

however, claimed the Temple by escheat, as the immediate lord of the fee, the Earl of Pembroke, on the 3rd of October, A. D. 1315, at the request of the king, and in consideration of the grant to him by his sovereign of other land, gave up the property to the Earl of Lancaster.* This Earl of Lancaster was president of the council, and the most powerful and opulent subject of the kingdom, and we are told that the students and professors of the common law made interest with him for a lodging in the Temple, and first gained a footing therein as his *lessees*.†

Subsequently to this event the fee simple or inheritance of the place passed successively through various hands.

On the memorable attainder and ignominious execution before his own castle of the Earl of Lancaster it reverted to the crown, and was again granted to Aymer de Valence, Earl of Pembroke, who was shortly afterwards murdered at Paris. This nobleman died without issue, and the Temple accordingly once more vested in the crown.‡ It was then granted to the royal favorite, Hugh le Despenser the younger, and on his attainder and execution by the Lancastrian faction, it came into the hands of the young king Edward the Third, who had just then ascended the throne, and was committed by him to the keeping of the Mayor of London, his escheator in the city. The mayor, as guardian of the Temple, took it into his head to close the gate leading to the waterside, which stood at the bottom of the present Middle Temple Lane, whereby the lawyers were much incommoded in their progress backwards and forwards from the Temple

* Pat. 8. E. 2. m. 17. The Temple is described therein as *de feodo Thomæ comitis Lancastriæ et de honorie Leicestræ*.

† Ancient MS. account of the Temple, formerly the property of Lord Somers, and afterwards of Nicholls, the celebrated antiquary.

‡ Cart. 15. E. 2. m. 21. *Acta Rymeri*, tom. 3, p. 936, 940. *Lel. coll.* vol. 1, p. 663. Rot. Escaet. 1, E. 3. *Dugd. baron.* vol. 1, p. 777, 778.

to Westminster. Complaints were made to the king on the subject, who, on the 2nd day of November, in the third year of his reign, (A. D. 1330,) wrote as follows to the mayor :

“The king to the mayor of London, his escheator* in the same city.

“Since we have been given to understand that there ought to be a free passage through the court of the New Temple at London to the river Thames, for our justices, clerks, and others, who may wish to pass by water to Westminster to transact their business, and that you keep the gate of the Temple shut by day, and so prevent those same justices, clerks of ours, and other persons, from passing through the midst of the said court to the water-side, whereby as well our own affairs as those of our people in general are oftentimes greatly delayed, we command you, that you keep the gates of the said Temple open by day, so that our justices and clerks, and other persons who wish to go by water to Westminster may be able so to do by the way to which they have hitherto been accustomed.

“Witness ourself at Kenilworth, the 2nd day of November, and third year of our reign.”†

The following year the king again wrote to the mayor, his escheator in the city of London, informing him that he had been given to understand that the pier in the said court of the Temple, leading to the river, was so broken and decayed, that his clerks and law officers, and others, could no longer get across it, and were con-

* There was in those days an *escheator* in each county, and in various large towns : it was the duty of this officer to seize into the king's hands all lands held in *capite* of the crown, on receiving a writ of *diem clausit extremum*, commanding him to assemble a jury to take inquisition of the value of the lands, as to who was the next heir of the deceased, the rents and services by which they were holden, &c. &c.

† Claus. 3. E. 3. m. 6. d. Acta Rymeri, tom. iv. p. 406.

sequently prevented from passing by water to Westminster. "We therefore," he proceeds, "being desirous of providing such a remedy as we ought for this evil, command you to do whatever repairs are necessary to the said pier, and to defray the cost thereof out of the proceeds of the lands and rents appertaining to the said Temple now in your custody; and when we shall have been informed of the things done in the matter, the expense shall be allowed you in your account of the same proceeds.

"Witness ourself at Westminster, the 15th day of January, and fourth year of our reign."*

Two years afterwards (6 E. III, A. D. 1333) the king committed the custody of the Temple to "his beloved clerk," William de Langford, "and farmed out the rents and proceeds thereof to him for the term of ten years, at a rent of 24*l.* per annum, the said William undertaking to keep all the houses and tenements in good order and repair, and so deliver them up at the end of the term."†

In the mean time, however, the pope and the bishops had been vigorously exerting themselves to obtain a transfer of the property, late belonging to the Templars, to the order of the Knights Hospitallers of Saint John, or "Knights of Rhodes." The Hospitallers petitioned the king, setting forth that the church, the cloisters, and other places within the Temple, were consecrated and dedicated to the service of God, that they had been unjustly occupied and detained from them by Hugh le Despenser the younger, and, through his attainder, had lately come into the king's hands, and they besought the king to deliver up to them possession thereof. King Edward accordingly commanded the mayor of London, his escheator in that city, to take inquisition concerning the premises.

* Claus. 4. E. 3. m. 7. *Acta Rymeri*, tom. iv. p. 464.

† Pat. 6. E. 3. p. 2, m. 22, in original at Rolls Garden ex parte Remembr. Thesaur.

From this inquisition, and the return thereof, it appears that many of the founders of the Temple Church, and many of the brethren of the order of Knights Templars, then lay buried in the church and cemetery of the Temple; that the bishop of Ely had his lodging in the Temple, known by the name of the bishop of Ely's chamber; that there was a chapel dedicated to St. Thomas-à-Becket, which extended from the door of the TEMPLE HALL as far as the ancient gate of the Temple; also a cloister which began at the bishop of Ely's chamber, and ran in an *easterly* direction; and that there was a wall which ran in a northerly direction as far as the said king's highway; that in the front part of the cemetery towards the north, bordering on the king's highway, were thirteen houses formerly erected, with the assent and permission of the Master and brethren of the Temple, by Roger Blom, a messenger of the Temple, for the purpose of holding the lights and ornaments of the church; that the land whereon these houses were built, the cemetery, the church, and all the space enclosed between St. Thomas's chapel, the church, the cloisters, and the wall running in a northerly direction, and all the buildings erected thereon, together with the hall, cloisters, and St. Thomas's chapel, were sanctified places dedicated to God; that Hugh le Despenser occupied and detained them unjustly, and that through his attainder and forfeiture, and not otherwise, they came into the king's hands."*

After the return of this inquisition, the said sanctified places were assigned to the prior and brethren of the Hospital of Saint John; and the king, on the 11th of January, in the tenth year of his reign, A. D. 1337, directed his writ to the barons of the Exchequer, com-

* Rot. Escaet. 10, E. 3. 66. Claus. 3, E. 3, p. 1, m. 10.

manding them to take inquisition of the value of the said sanctified places, so given up to the Hospitallers, and of the residue of the Temple, and certify the same under their seals to the king, in order that a reasonable abatement might be made in William de Langford's rent. From the inquiry made in pursuance of this writ before John de Shoreditch, a baron of the Exchequer, it further appears that on the said residue of the Temple upon the land then remaining in the custody of William de Langford, and withinside the great gate of the Temple, were another HALL* and four chambers connected therewith, a kitchen, a garden, a stable, and a chamber beyond the great gate; also eight shops, seven of which stood in Fleet Street, and the eighth in the suburb of London, without the bar of the New Temple; that the annual value of these shops varied from ten to thirteen, fifteen, and sixteen shillings; that the fruit out of the garden of the Temple sold for sixty shillings per annum in the gross, that seven out of the thirteen houses erected by Roger Blom were each of the annual value of eleven shillings; and that the eighth, situated beyond the gate of entrance to the church, was worth four marks per annum. It appears, moreover, that the total annual revenue of the Temple then amounted to 73*l.* 6*s.* 11*d.*, equal to about 1,000*l.* of our present money, and that William de Langford was abated 12*l.* 4*s.* 2*d.* of his said rent.†

Three years after the taking of this inquisition, and in the thir-

* Sunt etiam ibidem claustrum, capella Sancti Thomæ, et quædam platea terræ eidem capelle annexata, cum una aula et camera supra edificata, quæ sunt loca sancta, et Deo dedicata, et dictæ ecclesiæ annexata, et eidem Priori per idem breve liberata Item dicunt, quod præter ista, sunt ibidem in custodia Wilielmi de Langford infra Magnam Portam dicti Novi Templi, *extra metas et disjunctiones prædictas*, una aula et quatuor camere, una coquina, unum gardinum, unum stabulum, et una camera ultra Magnam Portam prædictam, &c.

† In memorandis Scacc. inter recorda de Termino Sancti Hilarii. 11 E. 3, in officio Remembratoris Thesaurarii.

teenth year of his reign, A. D. 1340, king Edward the Third, in consideration of the sum of one hundred pounds, which the prior of the Hospital promised to pay him towards the expense of his expedition into France, granted to the said prior all the residue of the Temple then remaining in the king's hands, to hold, together with the cemetery, cloisters, and the other sanctified places, to the said prior and his brethren, and their successors, of the king and his heirs, for charitable purposes, for ever.* From this grant it appears that the porter of the Temple received sixty shillings and tenpence per annum, and twopence a day wages, which were to be paid him by the Hospitallers.

At this period Philip Thane was prior of the Hospital; and he exerted himself to impart to the celebration of divine service in the Temple Church, the dignity and the splendour it possessed in the time of the Templars. He, with the unanimous consent and approbation of the whole chapter of the Hospital, granted to Brother Hugh de Lichefeld, priest, and to his successors, guardians of the Temple Church, towards the improvement of the lights and the celebration of divine service therein, all the land called Ficketzfeld, and the garden called Cotterell Garden; and two years afterwards he made a further grant, to the said Hugh and his successors, of a thousand fagots a year to be cut out of the wood of Lilleston, and carried to the New Temple to keep up the fire in the said church.†

King Edward the Third, in the thirty-fifth year of his reign, A. D. 1362, notwithstanding the grant of the Temple to the Hospitallers, exercised the right of appointing to the porter's office, and by his letters patent he promoted Roger Small to that post for the term

* Pat 12. E. 3, p. 2, m. 22, *Dugd. Monasticon*, vol. vii. p. 810, 811.

† Ex registr. Sancti Johannis Jerus. fol. 141, a *Dugd. Monast.*, tom. vi. part 2, p. 832.

of his life, in return for the good service rendered him by the said Roger Small.*

It appears that the lawyers in the Temple had at this period their purveyor of provisions as at present, and that they were consequently then keeping commons or dining together in hall.

The poet Chaucer, who was born at the close of the reign of Edward the Second, A. D. 1327, and was in high favour at court in the reign of Edward the Third, thus speaks of the MANCIPLE, or the purveyor of provisions of the lawyers in the Temple :

“ A gentil Manciple was there of the TEMPLE,
Of whom achatours mighten take ensample,
For to ben wise in bying of vitaille.
For whether that he paid or toke by taille,
Algate he waited so in his achate,
That he was aye before in good estate.
Now is not that of God a full fayre grace,
That swiche a lewed mannes wit shal pace,
The wisdom of au hepe of lerned men ?”
“ Of maisters had he mo than thries ten,
THAT WERE OF LAWE EXPERT AND CURIOUS ;
Of which there was a desein in that hous
Worthy to ben stewardes of rent and loud
Of any lord that is in Englelond,
To maken him live by his propre good,
In honour detteles, but if he were wood,
Or live as scarsly, as him list desire ;
And able for to helpen all a shire,
In any cas that mighte fallen or happe ;
Aud yet this manciple sette hir aller cappe.”†

* Rex omnibus ad quos &c. salutem. Sciatis quod de gratiâ nostrâ speciali, et pro bono servitio quod Rogerus Small nobis impendit et impendat in futuro, concessimus ei officium *Junitoris Novi Templi* London Habend. &c. pro vitâ suâ &c. pertinend. &c. omnia vada et feoda &c. eodem modo quali Robertus Petyt defunct. qui officium illud ex concessione domini Edwardi nuper regis Angliæ patris nostri habuit Teste meipso apud Westm. 5 die Aprilis, anno regni nostri 35. Pat. 35. E. 3, p. 2, m. 33.

† Prologue to the *Canterbury Tales*. The wages of the Manciples of the Temple, temp. Henry VIII. were xxxviis, per annum. Bib. Cotton. Vitellius, c. 9, f. 320, a.

At the period of the dissolution of the order of the Templars many of the retainers of the ancient knights were residing in the Temple supported by pensions from the crown. These were of the class of free servants of office, they held their posts for life, and not having been members of the order, they were not included in the general proscription of the fraternity. On the seizure by the sheriffs and royal officers of the property of their ancient masters, they had been reduced to great distress, and had petitioned the king to be allowed their customary stipends. Edward the Second had accordingly granted to Robert Styfford, clerk-chaplain of the Temple Church, two deniers a day for his maintenance in the house of the Temple at London, and five shillings a year for necessaries, provided he did service in the Temple Church ; and when unable to do so, he was to receive only his food and lodging. Geoffrey Talaver, Geoffrey de Cave, clerk, and John de Shelton, were also, each of them, to receive for their good services, annual pensions for the term of their lives. Some of these retainers, in addition to their various stipends, were to have a gown of the class of free-serving brethren of the order of the Temple each year ; one old garment out of the stock of old garments belonging to the brethren ; one mark a year for their shoes, &c. ; their sons also received so much *per diem*, on condition that they did the daily work of the house.*

These domestics and retainers of the ancient brotherhood of the Knights Templars, appear to have transferred their services to the learned society of lawyers established in the Temple.

From the time of Chaucer to the present day, the professors of the law have dined together in the ancient hall of the knights, as the military monks did before them ; and the rule of their order requiring “two and two to eat together,” and “all the fragments to be given

* Rot claus. 5. E. 2. m. 19. Acta Rymeri, tom. 3, p. 292, 294, 331, 332.

in brotherly charity to the domestics," is observed to this day, and has been in force from time immemorial. The attendants at table are still called *paniers*, as in the days of the Knights Templars.* The leading punishments of the Temple, too, remain the same as in the olden time. The ancient Templar, for example, for a light fault, was "withdrawn from the companionship of his fellows," and not allowed "to eat with them at the same table,"† and the modern Templar, for impropriety of conduct, is "expelled the hall" and "put out of commons." The brethren of the ancient fraternity were, for grave offences, in addition to the above punishment, deprived of their lodgings,‡ and were compelled to sleep with the beasts in the open court; and the members of the modern fellowship have in bygone times, as a mode of punishment, been temporarily deprived of their chambers in the Temple for misconduct, and padlocks have been put upon the doors. The Master and Chapter of the Temple, in the time of the Knights Templars, exercised the power of imprisonment and expulsion from the fellowship, and the same punishments have been used down to a recent period by the Masters of the Bench of the modern societies.§

There has also been, in connexion with the modern fellowship, a class of *associates* similar to the associates of the ancient Templars. These were illustrious persons who paid large sums of money, and made presents of plate to be admitted to the fellow-

* Thomas of Wothrope, at the trial of the Templars in England, was unable to give an account of the reception of some brethren into the order, quia erat *panetarius* et vacabat circa suum officium. *Concil. Mag. Brit.*, tom. ii. p. 355. Tunc panetarius mittat comiti duos panes atque vini sextarium . . . Ita appellabant officialem domesticum, qui mensæ panem, mappas et manutergia subministrabat. *Ducange*, Gloss. verb. panetarius.

† *Regula Templariorum*, cap. lxvii. History of the Templars, 2nd ed. p. 19.

‡ *Concil. Mag. Brit.*, tom. ii. p. 371 to 373.

§ Post, p. 24.

ship of the Masters of the Bench; they were allowed to dine at the Bench table, to be as it were honorary members of the society, but were freed from the ordinary exercises and regulations of the house, and had at the same time no voice in the government thereof.

In the sixth year of the reign of Edward the Third, (A. D. 1333,) a few years after the lawyers had established themselves in the convent of the Temple, the judges of the Court of Common Pleas were made KNIGHTS,* being the earliest instance on record of the grant of the honour of knighthood for services purely civil, and the professors of the common law, who had the exclusive privilege of practising in that court, assumed the title or degree of FRERES SERJENS or FRATRES SERVIENTES, so that knights and serving-brethren, similar to those of the ancient order of the Temple, were most curiously revived and introduced into the profession of the law.

It is true that the word *serviens*, *serjen*, or serjeant, was applied to the professors of the law long before the reign of Edward the Third, but not to denote a *privileged brotherhood*. It was applied to lawyers in common with all persons who did any description of work for another, from the *serviens domini regis ad legem*, who prosecuted the pleas of the crown in the county court, to the *serviens* or *serjen* who walked with his cane before the concubine of the corrupt Patriarch Heraclius in the streets of Jerusalem. The priest who worked for the Lord was called *serjen de Dieu*, and the lover who served the lady of his affections *serjen d'amour*.† It was in the order of the Temple that the word *freres serjens* or *fratres servientes*

* Dugd. Orig. Jurid., cap. xxxix. p. 102.

† Mace-bearers, bell-ringers, thief-takers, gaolers, bailiffs, public executioners, and all persons who performed a specific task for another, were called servientes, serjens, or serjeants. —Ducange, Gloss. Pasquier's Researches. liv. viii. cap. 19.

signified an honorary title or degree, and denoted a powerful privileged class of men. The *fratres servientes armigeri* or *freres serjens des armes*, of the chivalry of the Temple, were of the rank of gentlemen. They united in their own persons the monastic and the military character, they were allotted one horse each, they wore the cross of the order of the Temple on their breasts,* they participated in all the privileges of the brotherhood, and were eligible to the dignity of Preceptor. Large sums of money were frequently given by seculars who had not been advanced to the honour of knighthood, to be admitted amongst this highly esteemed order of men.

The *freres serjens* of the Temple wore linen *coifs*, and red caps close over them.† At the ceremony of their admission into the fraternity, the Master of the Temple placed the coif upon their heads, and threw over their shoulders the white mantle of the Temple; he then caused them to sit down on the ground, and gave them a solemn admonition concerning the duties and responsibilities of their profession.‡ They were warned that they must enter upon a new life, that they must keep themselves fair and free from stain, like the white garment that had been thrown around them, which was the emblem of purity and innocence; that they must render complete and perfect obedience to their superiors; that they must protect the weak, succour the needy, reverence old men, and do good to the poor.

The knights and serjeants of the common law, on the other hand, have ever constituted a privileged *fraternity*, and always address

* *Will. Tyr.*, lib. i. p. 50, lib. xii. p. 314.

† *Dugd.* Hist. Warwickshire, p. 704.

‡ Et tunc Magister Templi dedit sibi mantellum, et imposuit pileum capiti suo, et tunc fecit eum sedere ad terram, injungens sibi, &c.—*Acta contra Templarios. Concil. Mag. Brit.*, tom. ii. p. 330. See also p. 335.

one another by the endearing term *brother*. The religious character of the ancient ceremony of admission into this legal brotherhood, which took place in church, and its striking similarity to the ancient mode of reception into the fraternity of the Temple, are curious and remarkable.*

We are told in an ancient chronicle, written in Norman French, formerly belonging to the abbey of St. Mary's at York, that in the fourth year of the reign of Richard the Second, A.D. 1381, the rebels under Wat Tyler went to the Temple, and pulled down the houses, and entered the church, and took all the books and the rolls of remembrances which were in the chests of the LEARNERS OF THE LAW in the Temple, and carried them into the highway and burnt them;† and Walsingham, who wrote in the reign of

* “*Capitalis Justitiarius*,” says an ancient MS. account of the creation of serjeants-at-law in the reign of Henry the Seventh, “*monstrabat eis plura bona exempla de eorum prædecessoribus, et tunc posuit les coiffes super eorum capitibus, et induebat eos singulariter de capital de skarletto, et sic creati fuerunt *servientes ad legem*.” In his admonitory exhortation, the chief justice displays to them the moral and religious duties of their profession. “*Ambulate in vocatione in quâ vocati estis. . . . Disce cultum Dei, reverentiam superioris (!), misericordiam pauperi.*” He tells them the coif is sicut vestis candida et immaculata, the emblem of purity and virtue, and he commences a portion of his discourse in the scriptural language used by the popes in the famous bull conceding to the Templars their vast spiritual and temporal privileges, “*Omne datum optimum et omne donum perfectum desursum est descendens a patre luminum, &c. &c.*” ‡*

It has been supposed that the coin was first introduced by the clerical practitioners of the common law to hide the *tonsure* of those priests who practised in the Court of Common Pleas, notwithstanding the ecclesiastical prohibition. This was not the case. The early portraits of our judges exhibit them with a coif of very much larger dimensions than the coifs now worn by the serjeants-at-law, very much larger than would be necessary to hide the mere clerical tonsure. A covering for that purpose indeed would be absurd.

† Les rebels alleront a le TEMPLE et jetteront les measons a la terre et avegheront tighles, issint que ils fairont couverture en mal array; et alleront en l'esglise, et pristeront tous les

‡ Ex cod. MS. apud sub-thesaurarium Hosp. Medii Templi, f. 4. a. Dugd. Orig. Jurid. cap. 43, 46.

Henry the Sixth, about fifty years after the occurrence of these events, tells us that after the rebels, under Wat Tyler and Jack Straw, had burnt the Savoy, the noble palace of John of Gaunt, duke of Lancaster, they pulled down the place called Temple Barr, where the apprentices or learners of the highest branch of the profession of the law dwelt, on account of the spite they bore to Robert Hales, Master of the Hospital of Saint John of Jerusalem, and burnt many deeds which the lawyers there had in their custody.*

In a subsequent passage, however, he gives us a better clue to the attack upon the Temple, and the burning of the deeds and writings, for he tells us that it was the intention of the rebels to decapitate all the lawyers, for they thought that by destroying them they could put an end to the law, and so be enabled to order matters according to their own will and pleasure.† No great mischief, however, was done to them, for they continued rapidly to increase, and between the reigns of Richard the Second and Henry the Sixth, they divided themselves into two bodies. "In the raigne of king Henry the Sixth," says the MS. account of the Temple, written 9 Charles the First, "they were soe multiplied and grown into soe great a bulke as could not conveniently be

liveres et rolles de remembrances, que furent en leur huches deins LE TEMPLE DE APPRENTICES DE LA LEY; et porteront en le haut chimene et les arderont." *Annal. Olim-Sanctæ Mariæ Ebor.*

* "Quibus perpetratis, satis malitiose etiam locum qui vocatur Temple Barre, in quo *apprenticii juris* morabantur *nobiliiores*, diruerunt, ob iram quam conceperant contra Robertum de Hales Magistrum Hospitalis Sancti Johannis Jerusalem, ubi plura munimenta, quæ Juridici in custodiâ habuerunt, igne consumpta sunt."—*Walsing.* 4 Ric. 2. ad ann. 1381. Hist. p. 249, ed. 1603.

† "Ad decollandum omnes juridicos, escaetores, et universos qui vel in lege docti fuere, vel cum jure ratione officii communicavere. Mente nempe conceperant, doctis in lege necatis, universa juxta communis plebis scitum de cætero ordinare, et nullam omnino legem fore futuram, vel si futura foret, esse pro suorum arbitrio statuenda."

regulated into one society, nor indeed was the old hall capable of containing so great a number, whereupon they were forced to divide themselves. A new hall was then erected, which is now the Junior Temple Hall, whereunto divers of those who before took their repast and diet in the old hall resorted, and in process of time became a distinct and divided society."

From the inquisition taken 10 E. III. A.D. 1337, it appears that in the time of the Knights Templars there were *two halls* in the Temple, the one being the hall of the knights, and the other the hall of the *freres serjeus*, or serving brethren of the order, so that it is not likely that a fresh one was built. One of these halls, the present Inner Temple Hall, had been assigned, the year previous to the taking of that inquisition, to the prior and brethren of the Hospital of Saint John, together with the church, cloisters, &c., as before mentioned, whilst the other hall remained in the hands of the crown, and was not granted to the Hospitallers until 13 E. III. A.D. 1340. It was probably soon after this period that the Hospitallers conceded the use of *both halls* to the professors of the law, and these last, from dining apart and being attached to different halls, at last separated into two societies, as at present.

"Although there be two several societies, yet in sundry places they are promiscuously lodged together without any metes or bounds to distinguish them, and the ground rooms in some places belong to the new house, and the upper rooms to the old one, a manifest argument that both made at first but one house, nor did they either before or after this division claim by several leases, but by one entire grant. And as they took their diet apart, so likewise were they stationed apart in the church, viz. those of the Middle Temple on the left hand side as you go therein, and those of the old house

on the right hand side, and so it remains between them at this day.” *

Burton, the antiquary, who wrote in the reign of queen Elizabeth, speaks of this “old house” (the Inner Temple) as the “mother and most ancient of all the other houses of court, to which,” says he, “I must acknowledge all due respect, being a fellow thereof, admitted into the same society on the 20th of May, 1593.” † The two societies of the Temple are of *equal antiquity*; the members in the first instance dined together in one or other of the ancient halls of the Templars, as it suited their convenience and inclination; and to this day, in memory of the old custom, the Benchers or Ancients of the one society dine once every year in the hall of the other society. The period of the division has been generally referred to the commencement of the reign of Henry the Sixth, as at the close of that long reign the present *four* Inns of Court were all in existence, and then contained about two thousand students. The Court of King’s Bench, the Court of Exchequer, and the Court of Chancery, had then encroached upon the jurisdiction of the Common Pleas, and had taken cognizance of civil causes between subject and subject, which were formerly decided in that court alone.‡ The legal business of the country had consequently greatly increased, the profession of the law became highly honourable, and the gentry and the nobility considered the study of it a necessary part of education.

* MS. in Bib. Int. Temp. No. 17. fo. 463.

† *Burton’s Leicestershire*, p. 235.

‡ After the courts of King’s Bench and Exchequer had by a fiction of law drawn to themselves a vast portion of the civil business originally transacted in the Common Pleas alone, the degree of serjeant-at-law, with its exclusive privilege of practising in the last-named court, was not sought after as before. The advocates or barristers of the King’s Bench and Exchequer were, consequently, at different times, commanded by writ to take upon them the degree of the *coif*, and transfer their practice to the Common Pleas.

Sir John Fortescue, who was the chief justice of the King's Bench during half the reign of Henry the Sixth, in his famous discourse *de laudibus legum Angliæ*, tells us that in his time the annual expenses of each law-student amounted to more than 28*l.*, (equal to about 450*l.* of our present money,) that all the students of the law were gentlemen by birth and fortune, and had great regard for their character and honour; that in each Inn of Court there was an academy or *gymnasium*, where singing, music, and dancing, and a variety of accomplishments, were taught. Law was studied at stated periods, and on festival days, after the offices of the church were over, the students employed themselves in the study of history, and in reading the Holy Scriptures. Everything good and virtuous was there taught, vice was discouraged and banished, so that knights, and barons, and the greatest of the nobility of the kingdom, placed their sons in the Temple and the other Inns of Court; not so much, he tells us, to make the law their study, or to enable them to live by the profession, as to form their manners and to preserve them from the contagion of vice. "Quarrelling, insubordination, and murmuring, are unheard of; if a student dishonours himself, he is expelled the society; a punishment which is dreaded more than imprisonment and irons, for he who has been driven from one society is never admitted into any of the others; whence it happens, that there is a constant harmony amongst them, the greatest friendship, and a general freedom of conversation."

The two societies of the Temple are now distinguished by the several denominations of the Inner and the Middle Temple, names that appear to have been adopted with reference to a part of the ancient Temple, which, in common with other property of the Knights Templars, never came into the hands of the Hospitallers.

After the lawyers of the Temple had separated into two bodies and occupied distinct portions of ground, this part came to be known by the name of the outward Temple, as being the farthest away from the city, and is thus referred to in a manuscript in the British Museum, written in the reign of James the First:—"A third part, called *outward Temple*, was procured by one Dr. Stapleton, bishop of Exeter, in the days of king Edward the Second, for a residing mansion-house for him and his successors, bishops of that see. It was called Exeter Inn until the reign of the late queen Mary, when the lord Paget, her principal secretary of state, obtained the said third part, called Exeter-house, to him and his heirs, and did re-edify the same. After whom the said third part of the Templar's house came to Thomas late duke of Norfolk, and was by him conveyed to Sir Robert Dudley, knight, earl of Leicester, who bequeathed the same to Sir Robert Dudley, knight, his son, and lastly, by purchase, came to Robert late earl of Essex, who died in the reign of the late queen Elizabeth, and is still called Essex-house." *

In the Cotton Library is a manuscript written at the commencement of the reign of Henry the Eighth, entitled "A description of the Form and Manner, how, and by what Orders and Customs the State of the Fellowship of the Myddil Temple is maintained, and what ways they have to attaine unto Learning." † It contains a great deal of curious information concerning the government of the house, the readings, mot-yngs, boltings, and other exercises formerly performed for the advancement of learning, and of the different degrees of benchers, readers, cupboard men, inner-barristers, utter-barristers, and students, together with "the chardges for their mete and drynke by the yeare, and the manner of the

* *Malcom*. Lond. Rediviv., vol. ii. p. 232.

† MS. *Bib. Cotton* Vitellius, c. 9, fol. 320, a.

dyet, and the stipende of their officers.” The writer tells us that it was the duty of the “Tresorer to gather of certen of the fellowship a tribute yerely of iiis. iii*d*. a piece, and to pay out of it the rent due to my lord of Saint John’s for the house that they dwell in.”

“Item; they have no place to walk in, and talk and confer their learnings, but in the Church; which place all the terme times hath in it no more of quietnesse than the perwyse of Pawles, by occasion of the confluence and concourse of such as be suters in the lawe.” The conferences between lawyers and their clients in the Temple Church are thus alluded to by Butler:

“Retain all sorts of witnesses,
That ply in the Temple under trees,
Or walk the Round with knights of the posts,
About the cross-legged knights their hosts.”

“Item; they have every day three masses said one after the other, and the first masse doth begin at seaven of the clock, or thereabouts. On festivall days they have mattens and masse solemnly sung; and during the matyns singing they have three masses said.”

THEIR USAGE IN TIME OF PESTILENCE.

“If it happen that the plague of pestilence be anything nigh their house, they immediately break up their house, and every man goeth home into his country, which is a great loss of learning; for if they had some house nigh London to resort unto, they might as well exercise their learning as in the Temple until the plague were ceased.”*

At the commencement of the reign of Henry the Eighth, a wall was

* MS. *Bib. Cotton*, c. 9, fol. 320, a.

built between the Temple Garden * and the river ; the Inner Temple Hall was “ seeled,” various new chambers were erected, and the societies expended sums of money, and acted as if they were absolute proprietors of the Temple, rather than as lessees of the Hospitallers of Saint John.

In 32 Hen. VIII. was passed the act of parliament dissolving the order of the Hospital, and vesting all the property of the brethren in the crown, saving the rights and interests of lessees, and others who held under them.

The two law societies consequently once more held of the crown.

When the lawyers originally came into the Temple, they found engraved upon the ancient buildings the armorial bearings of the Knights Templars, which were, on a shield argent, a plain cross gules, and (*brochant sur le tout*) the holy lamb bearing the banner of the order, surmounted by a red cross. These arms remained the emblem of the Temple until the fifth year of the reign of queen Elizabeth, when unfortunately the society of the Inner Temple, yielding to the advice and persuasion of Master Gerard Leigh, a member of the College of Heralds, abandoned the ancient and honourable device of the Knights Templars, and assumed in its place a galloping winged horse called a Pegasus, or, as it has been explained to us, “ a horse striking the earth with its hoof, or *Pegasus luna on a field argent!*” Master Gerard Leigh, we are told, “ emblazoned them with precious stones and planets, and by these strange arms he intended to signify that the knowledge acquired at the learned seminary of the Inner Temple would raise the professors

* Shakspeare makes the Temple garden the scene of the choice of the white and red roses, as the badges of the rival houses of York and Lancaster.

“ *Suffolk*.—Within the TEMPLE HALL we were too loud;
The GARDEN here is more convenient.”

of the law to the highest honours, adding, by way of motto, *volat ad cethera virtus*, and he intended to allude to what are esteemed the more liberal sciences, by giving them Pegasus forming the fountain of Hippocrene, by striking his hoof against the rock, as a proper emblem of lawyers becoming poets, as Chaucer and Gower, who were both of the Temple?"

The Society of the Middle Temple, with better taste, still preserves, in that part of the Temple over which its sway extends, the widely-renowned and time-honoured badge of the ancient order of the Temple.

In 5 Eliz. the present spacious and magnificent Middle Temple Hall, one of the most elegant and beautiful structures in the kingdom, was commenced, (the old hall being converted into chambers;) and in the reigns both of Mary and Elizabeth, various buildings and sets of chambers were erected in the Inner and Middle Temple, at the expense of the Benchers and members of the two societies. All this was done in full reliance upon the justice and honour of the crown. In the reign of James I., however, some Scotchman attempted to obtain from his majesty a grant of the fee-simple or inheritance of the Temple, which being brought to the knowledge of the two societies, they forthwith made "humble suit" to the king, and obtained a grant of the property to themselves. By letters patent, bearing date at Westminster the 13th of August, in the sixth year of his reign, A. D. 1609, king James granted the Temple to the Benchers of the two societies, their heirs and assigns for ever, for the lodging, reception, and education of the professors and students of the laws of England, the said Benchers yielding and paying to the said king, his heirs and successors, ten pounds yearly for the mansion called the Inner Temple, and ten pounds yearly for the Middle Temple.*

* *Hargrave*, MS. No. 10, 31. f. 5, fol. 46.

In grateful acknowledgment of this donation, the two societies presented to his majesty “ a stately cup of pure gold, weighing two hundred ounces and an halfe, the which it pleased his majesty most gratically to accept and receiue . . . Upon one side of this cup is curiously engraven the proporcion of a church or temple beautified, with turrets and pinnacles, and on the other side is figured an altar, whereon is a representation of a holy fire, the flames propper, and over the flames these words engraven, *Nil nisi robis*. The cover of this rich cup of gold is in the upper parte thereof adorned with a fabrick fashioned like a pyramid, whereon standeth the statue of a military person leaning with the left hand upon a Roman-fashioned shield or target, the which cup his excellent majestie, whilst he lived, esteemed for one of his roialest and richest jewells.” *

Some of the ancient orders and regulations for the government of the two societies are not unworthy of attention.

From the record of a parliament holden in the Inner Temple on the 15th of November, 3 and 4 Ph. and Mary, A.D. 1558, it appears that eight gentlemen of the house, in the previous reading vocation, “ were committed to the *Fleete* for wilfull demenoure and disobedience to the *Bench*, and were worthyly expulsed the fellowshyppe of the house, since which tyme, upon their humble suite and submission unto the said Benchers of the said house, it is agreed that they shall be readmitted into the fellowshyppe, and into commons again, without payeing any fine.” †

* MS. in Bib. In. Temp. No. 19, fol.

† In. Temp. Ad. Parliament, ibm. XV. die Novembris Anno Philippi et Mariæ tertio et quarto, coram Johe. Baker Milite Nicho. Hare Milite, Thoma Whyte Milite, et al. MS. Bib. In Tem. Div. 9, shelf 5, vol. xvii. fol. 393.

In the reign of Philip and Mary, at the personal request of the queen, attempts were made to limit

THE LENGTH OF A LAWYER'S BEARD.

On the 22nd of June, 3 and 4 Philip and Mary, A.D. 1557, it was ordered that none of the companies of the Inner and Middle Temple, under the degree of a knight being in commons, should wear their beards above three weeks growing, upon pain of XLs., and so double for every week after monition. They were, moreover, required to lay aside their arms, and it was ordered "that none of the companies, when they be in commons, shall wear Spanish cloak, sword and buckler, or rapier, or gownes and hats, or gownes girded with a dagger;" also, that "none of the COMPANIONS, except Knights or Benchers, should thenceforth wear in their doublets or hoses any light colours, except scarlet and crimson; or wear any upper velvet cap, or any scarf, or wings on their gownes, white jerkyngs, buskins or *velvet shoes*, double cuffs on their shirts, feathers or ribbens on their caps!" That no attorney should be admitted into either of the houses, and that in all admissions from thenceforth, it should be an implied condition, that if the party admitted "should practyse any attorneyship," he was *ipso facto* dismissed.*

In 1 Jac. I., it was ordered, in obedience to the commands of the king, that no one should be admitted a member of either society who was not *a gentleman by descent*;—that none of the gentlemen should come into the hall "in cloaks, boots, spurs, swords, or daggers;" and it was publicly declared that their "yellow bands, and ear toyes, and short cloaks, and weapons," were "much disliked and forbidden."

* Ex registr. In. Temp., f. 112, 119, b. Med. Temp., f. 24, a. *Dugd.*, Orig. Jurid., p. 310, 311.

In A. D. 1623, king James recommended the ancient way of wearing caps to be carefully observed; and the king was pleased to take notice of the good order of the house of the Inner Temple in that particular. His majesty was further pleased to recommend that boots should be laid aside as ill befitting gowmsmen; “for boots and spurs,” says his majesty, “are the badges rather of roarers than of civil men, who should use them only when they ride. Therefore we have made example in our own court, that no boots shall come into our presence.”

The modern Templars for a long period fully maintained the ancient character and reputation of the Temple for sumptuous and magnificent hospitality, although the venison from the royal forests, and the wine from the king's cellars,* no longer made its periodical appearance within the walls of the old convent. Sir John Fortescue alludes to the revels and pastimes of the Temple in the reign of Henry the Sixth, and several ancient writers speak of the grand Christmasses, the readers' feasts, the masques, and the sumptuous entertainments afforded to foreign ambassadors, and even to royalty itself. Various dramatic shows were got up upon these occasions, and the leading characters who figured at them were the “*Marshall of the Knights Templars!*” the constable marshall, the master of the games, the lieutenant of the Tower, the ranger of the forest, the lord of misrule, the king of Cockneys, and Jack Straw!

The Constable Marshall came into the hall on banqueting days “fairly mounted on his mule,” clothed in complete armour, with a nest of feathers of all colours upon his helm, and a gilt poleaxe in his hand. He was attended by halberdiers, and preceded by drums and fifes, and by sixteen trumpeters.

The Master of the Game, and the Ranger of the Forest, were

* History of the Knights Templars, p. 116. 382, 383.

apparelled in green velvet and green satin, and had hunting horns about their necks, with which they marched round about the fire, “blowing three blasts of ventry.”

The most remarkable of all the entertainments was *the hunt in the hall*, when the huntsman came in with his winding horn, dragging in with him a cat, a fox, a purse-net, and nine or ten couple of hounds! The cat and the fox were both tied to the end of a staff, and were turned loose into the hall; they were hunted with the dogs amid the blowing of hunting horns, and were killed under the grate!!

The quantity of venison consumed on these festive occasions, particularly at the readers’ feasts, was enormous. In the reign of Queen Mary, it was ordered by the benchers of the Middle Temple, that no reader should spend less than fifteen bucks in the hall, and this number was generally greatly exceeded: “there be few summer readers,” we are informed in an old MS. account of the readers’ feasts, “who in half the time that heretofore a reading was wont to continue, spent so little as threescore bucks, besides red deer; some have spent fourscore, some a hundred”^{*} The lawyers in that golden age breakfasted on “brawn and malmsey,” and supped on “venison pasties and roasted hens!” Among the viands at dinner were “faire and large bores’ heads served upon silver platters, with minstralsye, roasted swans, bustards, herns, bitterns, turkey chicks, curlews, godwits, &c. &c.”

Masques, revels, plays, and eating and drinking, seem to have been as much attended to in the Temple in those days as the grave study of the law. Sir Christopher Hatton, a member of the Inner Temple, gained the favour of Queen Elizabeth, for his grace and activity in a *masque* which was acted before her majesty. He was

^{*} *Dugd. Orig. Jurid.* p. 316. *Herbert Antiq.* p. 223 to 272.

made vice-chamberlain, and afterwards lord chancellor!* In A. D. 1568, the tragedy of Tancred and Gismund, the joint production of five students of the Inner Temple, was acted at the Temple before Queen Elizabeth and her court.†

On the marriage of the lady Elizabeth, daughter of king James the First, to prince Frederick, the elector palatine, (Feb. 14th, A. D. 1613,) a masque was performed at court by the gentlemen of the Temple, and shortly after, twenty Templars were appointed barriers there in honour of prince Charles, who had lately become prince of Wales, “the chardges thereof being defrayed by a contribution of xxxs. from each bench, xvs. from every barister of seauen years’ standing, and xs. a piece from all other gentlemen in commons.”‡ But of all the pageants prepared for the entertainment of the sovereigns of England, the most famous one was that splendid masque, which cost upwards of £20,000, presented by the Templars, in conjunction with the members of Lincoln’s Inn and Gray’s Inn, to king Charles I., and his young queen, Henrietta of France. Whitelock, in his Memorials, gives a minute and most animated account of this masque, which will always be read with interest, as affording a characteristic and admirable exhibition of the manners of the age. He tells us that the young queen danced with the masquers herself, and judged them “as good dancers as ever she saw!” and was moreover so delighted with the masque, “the dances, speeches, musick, and singing,” that she desired to see the whole thing *acted over again!* whereupon the lord mayor invited their majesties and all the Inns of Court men into the city, and entertained them with great state and magnificence at Merchant Taylor’s Hall.§

* *Naunton’s Fragmenta Regalia*, p. 248. † *Chalmer’s Dict. Biograph.* vol. xvii. p. 227.

‡ *Dugl. Orig. Jurid.* p. 150. Ex registro Hosp. In. Temp. f.123.

§ *Whitelock’s Memorials*, p. 18—22. Ed. 1732.

The year after the restoration, Sir Heneage Finch, afterwards earl of Nottingham, kept his readers' feast in the great hall of the Inner Temple with extraordinary splendour. The entertainments lasted from the 4th to the 17th of August.

At the first day's dinner were several of the nobility of the kingdom and privy councillors, with divers others of his friends ; at the second were the lord mayor, aldermen, and principal citizens of London ; to the third, which was two days after the former, came the whole college of physicians, who all appeared in their caps and gowns ; at the fourth were all the judges, advocates, and doctors of the civil law, and all the society of Doctors' Commons ; at the fifth were entertained the archbishops, bishops, and chief of the clergy ; and on the 15th of August his majesty king Charles the Second came from Whitehall in his state barge, and dined with the reader and the whole society in the hall. His majesty was accompanied by the duke of York, and attended by the lord chancellor, lord treasurer, lord privy seal, the dukes of Buckingham, Richmond, and Ormond ; the lord chamberlain, the earls of Ossory, Bristol, Berks, Portland, Stafford, Anglesy, Essex, Bath, and Carlisle ; the lords Wentworth, Cornbury, De la Warre, Gerard of Brandon, Berkeley of Stratton and Cornwallis, the comptroller and vice-chamberlain of his majesty's household ; Sir William Morrice, one of his principal secretaries of state ; the earl of Middleton, lord commissioner of Scotland, the earl of Glencairne, lord chancellor of Scotland, the earls of Lauderdale and Newburgh, and others the commissioners of that kingdom, and the earl of Kildare and others, commissioners of Ireland.

An entrance was made from the river through the wall into the Temple Garden, and his majesty was received on his landing

from the barge by the reader and the lord chief justice of the Common Pleas, whilst the path from the garden to the hall was lined with the readers' servants in scarlet cloaks and white tabba doublets, and above them were ranged the benchers, barristers, and students of the society, "the loud musick playing from the time that his majesty landed till he entered the hall, where he was received with xx. violins." Dinner was brought up by fifty of the young gentlemen of the society in their gowns, "who gave their attendance all dinner-while, none other appearing in the hall but themselves."

On the 3rd of November following, his royal highness the duke of York, the duke of Buckingham, the earl of Dorset, and Sir William Morrice, secretary of state, were admitted members of the society of the Inner Temple, the duke of York being called to the bar and bench.*

In 8 Car. II., A. D. 1668, Sir William Turner, lord mayor of London, came to the readers' feast in the Inner Temple with his sword and mace and external emblems of civic authority, which was considered to be an affront to the society, and the lord mayor was consequently very roughly handled by some of the junior members of the Temple. His worship complained to the king, and the matter was inquired into by the council, as appears from the following proceedings :

"At the Courte att Whitehall, the 7th April, 1669,

"Present the king's most excellent majestie."

H. R. H. the duke of York. Lord Bishop of London.

Lord Keeper. Lord Arlington.

Duke of Ormonde. Lord Newport.

Lord Chamberlaine. Mr. Treasurer.

* *Dugd.* Orig. p. 157. *Biog. Brit.* vol. xiv. p. 305.

Earle of Bridgewater.	Mr. Vice-chamberlaine.
Earle of Bath.	Mr. Secretary Trevor.
Earle of Craven.	Mr. Chancellor of the Dutchy.
Earle of Middleton.	Mr. John Duncombe.

“ Whereas, it was ordered the 31st of March last, that the complaints of the lord maior of the city of London concerneing personall indignities offered to his lordshippe and his officers when he was lately invited to dine with the reader of the Inner Temple, should this day have a further hearing, and that Mr. Hodges, Mr. Wyn, and Mr. Munday, gentlemen of the Inner Temple, against whome particular complaint was made, should appeare att the board, when accordingly, they attendinge, and both parties being called in and heard by their counsell learned, and affidavits haveing beene read against the said three persons, accusing them to have beene the principall actors in that disorder, to which they haveing made their defence, and haveing presented severall affidavits to justifie their carriage that day, though they could not extenuate the faults of others who in the tumult affronted the lord maior and his officers ; and the officers of the lord maior, who was alleaged to have beene abused in the tumult, did not charge it upon anie of their particular persons ; upon consideration whereof it appeareing to his majestie that the matter dependinge very much upon the right and priviledge of beareing up the lord maior’s sword within the Temple, which by order of this board of the 24th of March last is left to be decided by due proceedings of lawe in the courts of Westminster Hall ; his majestie therefore thought fitt to suspend the declaration of his pleasure thereupon until the said right and priviledge shall accordinglie be determined att lawe.”

On the 1th of November, 14 Car. II., his highness Rupert prince palatine, Thomas earl of Cleveland, Jocelyn lord Percy,

John lord Berkeley of Stratton, with Henry and Bernard Howard of Norfolk, were admitted members of the fellowship of the Inner Temple.*

We must now close our remarks on the Temple, with a short account of the quarrel with Dr. Micklethwaite, the *custos* or guardian of the Temple Church.

After the Hospitallers had been put into possession of the Temple by King Edward the Third, the prior and chapter of that order, appointed to the ancient and honourable post of *custos*, and the priest who occupied that office, had his diet in one or other of the halls of the two law societies, in the same way as the guardian priest of the order of the Temple formerly had his diet in the ancient hall of the Knights Templars. He took his place, as did also the chaplains, by virtue of the appointment of the prior and chapter of the Hospital, without admission, institution, or induction, for the Hospitallers were clothed with the privileges, as well as with the property, of the Knights Templars, and were exempt from episcopal jurisdiction. The *custos* had, as before mentioned, by grant from the prior and chapter of the order of St. John, one thousand faggots a year to keep up the fire in the church, and the rents of Ficketzfeld and Cotterell Garden to be employed in improving the lights and providing for the due celebration of divine service. From two to three chaplains were also provided by the Hospitallers, and nearly the same ecclesiastical establishment appears to have been maintained by them, as was formerly kept up in the Temple by the Knights Templars. In 21 Hen. VII. these priests had divers lodgings in the Temple, on the east side of the churchyard, part of which were let out to the students of the two societies.

* Dugd. Orig. p. 153.

By sections 9 and 10 of the act 32 *Hen. VIII.*, dissolving the order of the Hospital of St. John, it is provided that William Ermsted, clerk, the *custos* or guardian of the Temple Church, who is there styled "Master of the Temple," and Walter Linseie and John Winter, chaplains, should receive and enjoy, during their lives, all such mansion-houses, stipends, and wages, and all other profits of money, in as large or ample a manner as they then lawfully had the same, the said Master and chaplains of the Temple doing their duties and services there, as they had previously been accustomed to do, and letters patent confirming them in their offices and pensions were to be made out and passed under the great seal. This appellation of "Master of the Temple," which anciently denoted the superior of the proud and powerful order of Knights Templars in England, the counsellor of kings and princes, and the leader of armies, was incorrectly applied to the mere *custos* or guardian of the Temple Church. The act makes no provision for the *successors* of the *custos* and chaplains, and Edward the Sixth consequently, after the decease of William Ermsted, conveyed the lodgings, previously appropriated to the officiating ministers, to a Mr. Keilway and his heirs, after which the *custos* and clergymen had no longer *of right* any lodgings at all in the Temple.*

From the period of the dissolution of the order of Saint John, down to the present time, the *custos*, or, as he is now incorrectly styled, "the Master of the Temple," has been appointed by letters patent from the crown, and takes his place as in the olden time, without the ceremony of admission, institution, or induction. These letters patent are couched in very general and extensive terms, and give the *custos* or Master many things to which he is justly entitled, as against the crown, but no longer obtains,

* *Harleian MS.* No. 830.

and profess to give him many other things which the crown had no power whatever to grant. He is appointed, for instance, “to rule, govern, and superintend the house of the New Temple;” but the crown had no power whatever to make him governor thereof, the government having always been in the hands of the Masters of the bench of the two societies, who succeeded to the authority of the Master and chapter of the Knights Templars. In these letters patent the Temple is described as a rectory, which it never had been, nor anything like it. They profess to give to the *custos* “all and all manner of tythes,” but there were no tythes to give, the Temple having been specially exempted from tythe as a religious house by numerous papal bulls. The letters patent give the *custos* all the revenues and profits of money which the *custodes* had at any time previously enjoyed by virtue of their office, but these revenues were dissipated by the crown, and the property formerly granted by the prior and chapter of Saint John, and by pious persons in the time of the Templars, for the maintenance of the priests and the celebration of divine service in the Temple Church was handed over to strangers, and the *custos* was thrown by the crown for support upon the voluntary contributions of the two societies. He received, indeed, a miserable pittance of 37*l.* 6*s.* 8*d.* per annum from the exchequer, but for this he was to find at his own expense a minister to serve the church, and also a clerk or sexton.

As the crown retained in its own hands the appointment of the *custos* and all the ancient revenues of the Temple Church, it ought to have provided for the support of the officiating ministers, as did the Hospitallers of Saint John.

“The chardges of the fellowshippe,” says the MS. account of the Temple written in the reign of Henry the Eighth, “towards the salary

or mete and drink of the priests, is none; for they are found by my lord of Saint John's, and they that are of the fellowshyppe of the house are chardged with nothing to the priests, saving that they have eighteen offering days in the yeare, so that the chardge of each of them is xviii*d*." *

In the reign of James the First, the *custos*, Dr. Micklethwaite, put forward certain arrogant claims and pretensions, which led to a rupture between him and the two societies. The Masters of the bench of the society of the Inner Temple, taking umbrage at his proceedings, deprived the doctor of his place at the dinner-table, and "willed him to forbear the hall till he was sent for." In 8 Car. I., A. D. 1633, the doctor presented a petition to the king, in which he claims precedence within the Temple "according to auncient custome, he being master of the house," and complains that "his place in the hall is denyed him and his dyett, which place the Master of the Temple hath ever had both before the profession of the lawe kept in the Temple and ever since, whensoever he came into the hall. That tythes are not payde him, whereas by pattent he is to have *omnes et omnimodus decimas*. . . . That they denye all ecclesiastical jurisdiction to the Master of the Temple, who is appointed by the king's majestic master and warden of the house *ad regendum, gubernandum, et officiendum domum et ecclesiam*," &c. The doctor goes into a long list of grievances showing the little authority he possessed in the Temple, that he was not summoned to the deliberations of the houses, and he complains that "they will give him no consideracion in the Inner House for his supernumerarie sermons in the forenoon, nor for his sermons in the afternoon," and that "the officers of the

* MS. Bib. Cotton, Vitellius, c. 9. fol. 320 a.

Inner Temple are commanded to disrespect the Master of the Temple when he comes to the hall."

The short answer to the doctor's complaint is, that the *custos* of the church never had any of the things which the doctor claimed to be entitled to, and it was not in the power of the crown to give them to him.

The petition was referred to the lords of the council, and afterwards to Noy, the attorney-general, and in the meantime the doctor locked up the church and took away the keys. The societies ordered fresh keys to be made, and the church to be set open. Noy, to settle all differences, appointed to meet the contending parties in the church, and then alluding to the pretensions of the doctor, he declared that if he were *visitor* he would proceed against him *tanquam elatus et superbus*.

In the end the doctor got nothing by his petition.

In the time of the Commonwealth, after Dr. Micklethwaite's death, Oliver Cromwell sent to inquire into the duties and emoluments of the post of "Master of the Temple."*

There are but few remains of the ancient Knights Templars now existing in the Temple beyond the church. The present Inner Temple Hall was the ancient hall of the knights, but it has at different periods been so altered and repaired as to have lost every trace and vestige of antiquity. In the year 1816 it was almost entirely rebuilt, and the following extract from "The Report and Observations of the Treasurer on the late Repairs of the Inner Temple Hall," may prove interesting, as showing the state of the edifice previous to that period.

"From the proportions, the state of decay, the materials of the

* Peck, *Desiderata curiosa*, lib. xiii. p. 504, 505. Ed. 1779.

eastern and southern walls, the buttresses of the southern front, the pointed form of the roof and arches, and the rude sculpture on the two doors of public entrance, the hall is evidently of very great antiquity. . . . The northern wall appears to have been rebuilt, except at its two extremities, in modern times, but on the old foundations. . . . The roof was found to be in a very decayed and precarious state. It appeared to have undergone reparation at three separate periods of time, at each of which timber had been unnecessarily added, so as finally to accumulate a weight which had protruded the northern and southern walls. It became, therefore, indispensable to remove all the timber of the roof, and to replace it in a lighter form. On removing the old wainscoting of the western wall, a perpendicular crack of considerable height and width was discovered, which threatened at any moment the fall of that extremity of the building with its superincumbent roof. . . . The turret of the clock and the southern front of the hall are only cased with stone; this was done in the year 1741, and very ill executed. The structure of the turret, composed of chalk, ragstone, and rubble, (the same material as the walls of the church,) seems to be very ancient. . . . The wooden cupola of the bell was so decayed as to let in the rain, and was obliged to be renewed in a form to agree with the other parts of the southern front."

"Notwithstanding the Gothic character of the building, in the year 1680, during the treasurership of Sir Thomas Robinson, prothonotary of C. B., a Grecian screen of the Doric order was erected, surmounted by lions' heads, cones, and other incongruous devices."

"In the year 1741, during the treasurership of John Blencowe, esq., low windows of Roman architecture were formed in the southern front."

“The dates of such innovations appear from inscriptions with the respective treasurers’ names.”

This ancient hall formed the far-famed refectory of the Knights Templars, and was the scene of their proud and sumptuous hospitality. Within its venerable walls they at different periods entertained king John, king Henry the Third, the haughty legates of Roman pontiffs, and the ambassadors of foreign powers. The old custom, alluded to by Matthew Paris,* of hanging around the wall the shields and armorial devices of the ancient knights, is still preserved, and each succeeding treasurer of the Temple still continues to hoist his coat of arms on the wall, as in the high and palmy days of the warlike monks of old.

In this hall, in the time of the Knights Templars, the discipline was administered to disobedient brethren, who were scourged upon their bare backs with leathern thongs, after which absolution was pronounced by the Master.

In the Temple Hall was kept, according to the lying depositions of the witnesses who brought such dark and terrible accusations against the Templars before the ecclesiastical tribunal assembled in London, the famous black idol with shining eyes, and the gilded head, which the Templars worshipped! From thence, too, was taken the refractory knight, who having refused to spit upon the cross, was plunged into the well which stood in the middle of the Temple court; and here it was that the Templars were playing at the game called *Daly* when Master William de Shokerwyk made his appearance and announced his desire to enter into the order, but was advised not to do so by a “certain old Templar,” who said to him, “If you enter into our order it will be the worse for you.” †

* P. 399, 900.

† History of the Knights Templars, 1st. ed., p. 252—257. 2nd. ed., p. 518—523.

The general chapters of the Templars were frequently held in the Temple Hall, and the vicar of the church of Saint Clements at Sandwich, swore before the Papal inquisitors assembled at London, that he had heard that a boy had been murdered by the Templars in the Temple, because he had crept by stealth into the Hall to witness the proceedings of the assembled brethren.

At the west end of the hall are considerable remains of the ancient convent of the Knights. A groined Gothic arch of the same style of architecture as the oldest part of the Temple Church forms the roof of the present buttery, and in the apartment beyond is a groined vaulted ceiling of great beauty. The ribs of the arches in both rooms are elegantly moulded, but are sadly disfigured with a thick coating of plaster and barbarous whitewash. In the cellars underneath these rooms are some old walls of immense thickness, the remains of an ancient window, a curious fireplace, and some elegant pointed Gothic arches corresponding with the ceilings above ; but they are now, alas ! shrouded in darkness, choked with modern brick partitions and staircases, and soiled with the damp and dust of many centuries. These interesting remains form an upper and an under story, the floor of the upper story being on a level with the floor of the hall, and the floor of the under story on a level with the terrace on the south side thereof. They were formerly connected with the church by means of a covered way or cloister, which ran at right angles with them over the site of the present cloister-chambers, and communicated with the upper and under story of the chapel of St. Anne, which formerly stood on the south side of the church. By means of this corridor and chapel the brethren of the Temple had private access to the church for the performance of their strict religious duties, and of their secret ceremonies of admitting novices to the vows of the order. In 9 Jac. I. A. D. 1612, some brick

buildings three stories high were erected over this ancient cloister by Francis Tate, esq., and being burnt down a few years afterwards, the interesting covered way which connected the church with the ancient convent was involved in the general destruction, as appears from the following inscription upon the present buildings :

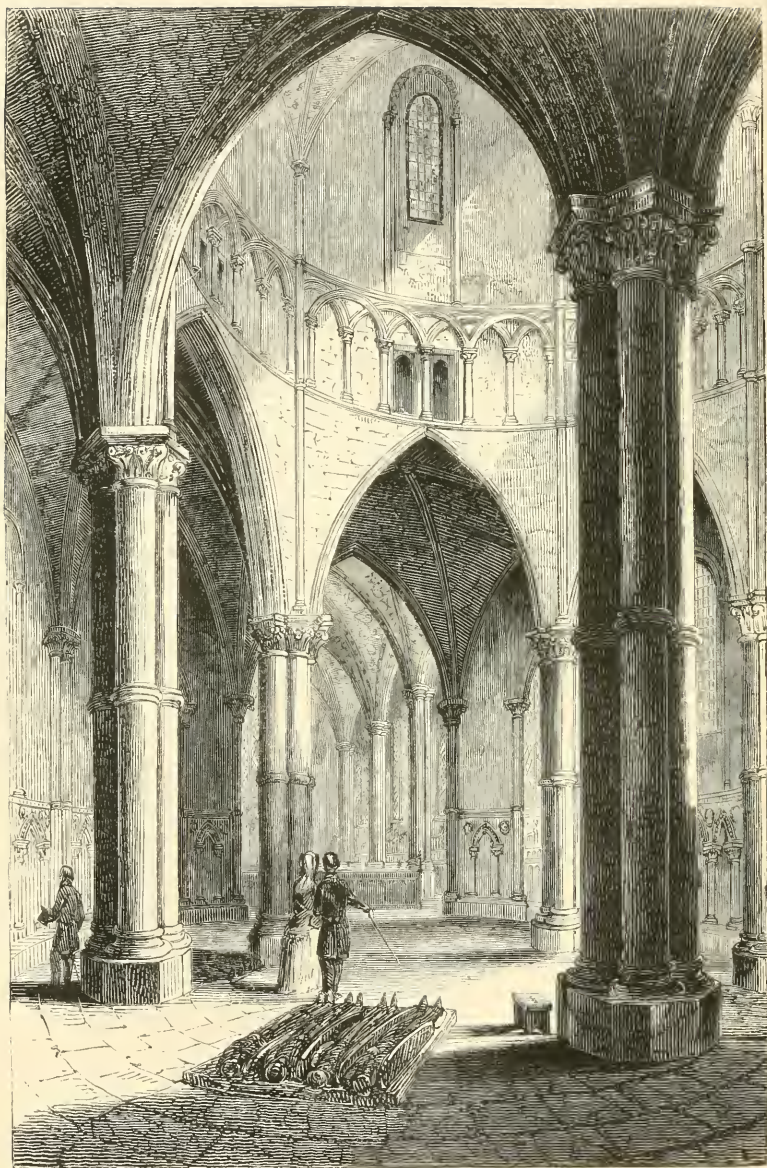
“VETUSTISSIMA TEMPLARIORUM PORTICU IGNE CONSUMTA,
ANNO 1678, NOVA HÆC, SUMPTIBUS MEDII TEMPLI EXTRUCTA
ANNO 1681 GULIELMO WHITELOCKE ARMIGERO, THESAURARIO.

“The very ancient portico of the Templars being consumed by fire in the year 1678, these new buildings were erected at the expense of the Middle Temple in the year 1681, during the treasurership of William Whitelocke, esq.”

The cloisters of the Templars formed the medium of communication between the hall, the church, and the cells of the serving brethren of the order.

During the formation of the present new entrance into the Temple by the church, at the bottom of the Inner Temple-lane, a considerable portion of the brickwork of the old houses was pulled down, and an ancient wall of great thickness was disclosed. It was composed of chalk, ragstone, and rubble, exactly resembling the walls of the church. It ran in a direction east and west, and appeared to have formed the extreme northern boundary of the old convent.

The site of the remaining buildings of the ancient Temple cannot now be determined with certainty.



INTERIOR OF THE TEMPLE CHURCH.



CHAPTER II.

THE TEMPLE CHURCH.

The restoration of the Temple Church—The beauty and magnificence of the venerable building—The various styles of architecture displayed in it—The discoveries made during the recent restoration—The almeries or sacramental niches—The sacrarium—The tessellated pavement—The painted ceiling—The marble columns—The stained windows—The marble piscina—The portraits of the kings—The penitential cell—The ancient Chapel of St. Anne—Historical matters connected with the Temple Church—The holy relics anciently preserved therein—The interesting monumental remains.

"If a day should come when pew lumber, preposterous organ cases, and pagan altar screens are declared to be unfashionable, no religious building, stript of such nuisances, would come more fair to the sight, or give more general satisfaction to the antiquary, than the chaste and beautiful Temple Church."—*Gentleman's Magazine for May*, 1808, p. 1087.

It has happily been reserved for the present generation, after a lapse of nearly two centuries, to see the venerable Temple Church, the chief ecclesiastical edifice of the Knights Templars in Britain

and the most beautiful and perfect memorial of the order now in existence, restored to the grandeur and majesty it possessed near seven hundred years ago ; to see it once again presenting the appearance which it wore when the patriarch of Jerusalem exercised his sacred functions within its walls, and when the mailed Knights of the most holy order of the Temple of Solomon, the sworn champions of the christian faith, unfolded the red-cross banner amid "the long drawn aisles," and offered their swords upon the altar to be blessed by the ministers of religion.

The historical associations and recollections connected with the Temple Church, throw a powerful charm around the venerable building. During the holy fervour of the crusades, the kings of England and the haughty legates of the Pope were wont to mix with the armed bands of the Templars in this their chief ecclesiastical edifice in Britain. In the twelfth and thirteenth centuries some of the most remarkable characters of the age were buried in the Round, and their mail-clad marble monumental effigies reposing side by side on the cold pavement, still attract the wonder and admiration of the inquiring stranger.

The solemn ceremonies attendant in days of yore upon the admission of a novice to the holy vows of the Temple, conducted with closed doors during the first watch of the night ; the severe religious exercises performed by the stern military friars ; the vigils that were kept up at night in the church, and the reputed terrors of the PENITENTIAL CELL, all contributed in times past to throw an air of mystery and romance around the sacred building, and to create in the minds of the vulgar a feeling of awe and of superstitious terror, giving rise to those strange and horrible tales of impiety and crime, of magic and sorcery, which led to the unjust and cruel execution at the stake of the Grand Master and many hundred knights of the

Temple, and to the suppression and annihilation of their proud and powerful order.

From the period of the reigns of James and Charles the First, down to our own times, the Temple Church has remained sadly disfigured by incongruous innovations and modern *embellishments*, which entirely changed the ancient character and appearance of the building, and clouded and obscured its elegance and beauty.

Shortly after the reformation, the Protestant lawyers, from an over anxious desire to efface all the emblems of the Popish faith, covered the richly painted ceiling of this venerable structure with an uniform coating of simple whitewash; they buried the antique tessellated pavement under hundreds of cartloads of earth and rubbish, on the surface of which, from ten to fifteen inches above the level of the ancient floor, they placed another pavement formed of old grave-stones.

In the reign of Charles the Second, the fine open area of the body of the church was filled with long rows of stiff and formal pews, which concealed the bases of the columns, while the plain but handsome stone walls were encumbered, to a height of eight feet from the ground, with oak wainscoting, which was carried entirely round the church, so as to shut out from view the elegant marble piscina, the interesting almeries over the high altar, and the *sacrarium* on the eastern side of the edifice. The elegant gothic arches connecting the Round with the square church were filled up with an oak screen and glass windows and doors, and with an organ-gallery adorned with Corinthian columns and pilastres and Grecian ornaments, which divided the building into two parts, altogether altered its original character and appearance, and sadly marred its architectural beauty. The eastern end of the church was, at the same time, disfigured with an enormous altarpiece in the *classic* style, decorated with Corinthian columns and Grecian cornices and entablatures, and with enrichments

of cherubims and wreaths of fruit, leaves, and flowers, beautiful in themselves, but heavy and cumbrous, and quite at variance with the gothic character of the edifice. A huge pulpit and sounding-board, elaborately carved, were also erected in the middle of the choir, forming a great obstruction to the view of the interior of the building, and the walls and many of the columns were thickly clustered and disfigured with mural monuments.

The puritanic and revolutionary spirit which in bygone times led to the desecration and disfigurement of our ancient churches has happily passed away ; a brighter day of purer taste and more correct feeling in all matters relating to ecclesiastical architecture has dawned upon us, and an earnest and increasing disposition has been manifested in all parts of the kingdom to restore the noble ecclesiastical edifices handed down to us by our pious forefathers to their pristine beauty and magnificence. The many unsightly and incongruous additions to the ancient fabric of the Temple Church had long been a source of sorrow and disappointment to every person capable of appreciating the beauty of gothic architecture ; and in the summer of the year 1840 the two societies of the Inner and Middle Temple came to the praiseworthy determination of removing them. The wooden galleries and oaken screens, the wainscoting and partitions, the cumbrous pews and all the modern pagan ornaments were cast out of the sacred building, the tasteless monumental tablets were removed from the walls, the paint and whitewash were scraped off the marble columns and the vaulted ceiling, and the ancient Gothic Church of the Knights Templars, disencumbered of its modern incongruous *embellishments*(!) then stood forth in all its native purity and simplicity, and astonished and delighted the beholder by the harmony of its proportions and its fairy-like beauty and gracefulness of form.

The removal of the large heavy oak screen and altar-piece at the eastern end of the church led to the discovery of three almeries, or circular-headed recesses, immediately beneath the great east window, just above the spot where the high altar formerly stood. In these recesses were placed, in days of yore, the sacramental vessels used during the celebration of the mass. The great central recess, surmounted by a rounded arch, contained the golden chalice and patin covered with the veil and bursa; and the niches on either side received the silver cruets, the ampullæ, the sub-deacon's veil, and other things used during the sacrament. In the stone-work around them might be observed the marks of the locks and fastenings of doors.

These interesting niches are now again unfortunately concealed by the new gothic altar-piece.

The removal of the modern oak wainscoting which extended around the sides of the church led to the discovery of a very beautiful double marble piscina near the east end of the south side of the building, together with the adjoining small elegantly-shaped recess, and the picturesque gothic niche on the north side of the church.

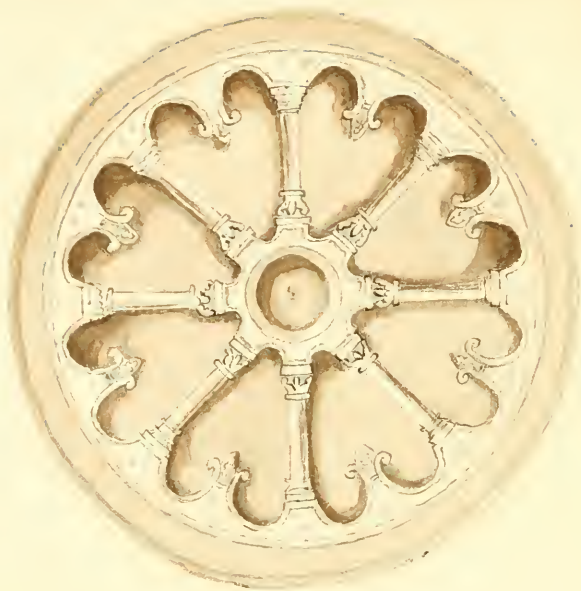
On taking up the modern pavement and the flooring of the pews, and clearing away a great quantity of human bones and rubbish which had accumulated beneath them, remains of the original tessellated pavement of the church were discovered in patches at a uniform level of ten inches below the lowest part of the modern pavement.

When the whitewash and plaster had been scraped from the ancient ceiling, it was found that the stone groins and vaulting were in a most dilapidated and dangerous condition. Many of the stones had become loosened, and the joints between them had been plugged up with pieces of brick, tile, and slate, by careless, blundering

modern workmen, to prevent the loosened stones from falling out, and they had then been plastered over, and covered with cement and whitewash. By these means the defects had been concealed but not repaired, for the arches were thrown off their proper bearings, and the entire vaulting was left in a very insecure and dangerous condition. The spaces between the stones had again shrunk and opened; the groins were fractured in many places, and such was the tottering condition of the ancient ceiling at the east end of the church, that several of the cross ribs of stone had been supported by iron rods passing through them into the wooden beams of the timber roof above!

The removal of the whitewash led also to the discovery on the ceiling of the remains of ancient decorative paintings, and rich ornaments worked in gold and silver, which were found in all parts of the groined ribs and vaulting, scattered about in patches, plainly manifesting that the whole ceiling had in ancient times been painted and gilded in a very brilliant manner, to harmonise with the rich magnificence of the marble columns; but the decorations were so broken and dispersed, appearing only in bits here and there, that no correct idea could be formed of the ancient device or pattern. Under these circumstances, it was determined to repaint and decorate the ceiling in a style corresponding with the ancient decorative paintings observable in many gothic churches in Italy, France, and England, and the execution of the interesting task was intrusted to the talented Mr. Willement.

As the labour of scraping off the plaster and whitewash proceeded, it was found that all the columns before the stone mullions of the windows, and in every part of the church, were of the most beautiful Purbeck marble, which had been cemented, puttied, plastered, and painted. The six elegant clustered columns in the round



P. 47.

NORMAN WHEEL WINDOW
WEST.



P. 45.

PISCINA
S.EAST.

tower had been covered with a thick coating of Roman cement which had altogether concealed the graceful form of the mouldings and carved foliage of their capitals. Barbarous slabs of Portland stone, too, had been eased around their bases, and their original character and appearance had been entirely altered. All this modern patch-work was indignantly and contemptuously torn away, but the venerable marble beneath it was so mutilated and broken, that new columns were deemed indispensable to ensure the safety of the enormous fabric resting upon them. The mouldings and ornaments were fortunately in a sufficiently perfect state to enable the architect to make a faithful restoration of these unique and singularly beautiful pillars.

After the removal of the modern pews, the six elegant clustered columns supporting the ceiling of the body of the church were displayed from their bases to their capitals, and presented a most beautiful and graceful appearance. They were in a good state of preservation, and required but slight and partial repair, but it was found necessary, after a careful examination, to renew almost all the rest of the splendid marble-work in the church; and to procure the necessary supply of marble, a special messenger was despatched to Purbeck,* and arrangements were made for re-opening the ancient quarries at that place.

Above the western doorway was discovered a beautiful Norman wheel window, composed of Caen stone. The spokes of the wheel, eight in number, are formed by Romanesque columns, on either

* The Purbeck marble was so highly esteemed in ancient times that its exportation was forbidden without an express license from the king. Many of these licenses for the exportation of Purbeck marble still exist, and among them is a license to Simon bishop of Chichester, authorising him "to convey his marble from Purbeck to Chichester," for the purpose of repairing his cathedral.—Patent Rolls, p. 52.

side of which are grooves for receiving stained glass. The nave or centre of the wheel consist of two stones, and the tops and bottoms of the caps and bases of the spokes form portions of concentric circles, so that the whole would stand alone without any lateral support. The exterior of this beautiful window, which is concealed by the unsightly brick buildings that have been erected against the western end of the church, is doubly recessed to the depth of ten inches and a half. The inside facing is finished off with a plain spay, the outer diameter of which is nine feet, and the inner seven feet six inches.

The porch before the western doorway of the Temple Church, which formerly communicated with an ancient cloister leading to the hall of the Knights Templars, had in common with the church been filled up with rubbish to a height of nearly two feet above the level of the ancient pavement, so that all the bases of the columns of the magnificent Norman doorway were entirely hidden from view. On clearing out many cartloads of earth, mortar, tiles, and stones, and laying bare the foundations of the rude angular piers of Portland stone supporting the modern porch, it was found that these piers had been planted upon the bases of elegant Norman pillars and decorations, and that the whole porch had originally been finished in a style corresponding with the beautiful architecture of the west Norman doorway. It was consequently determined that a thorough and complete restoration of the ancient, very unique, and beautiful Norman porch should be effected.

The first and most interesting portion of the Temple Church, denominated by the old writers "THE ROUND," was consecrated in the year 1185 by Heraclius, the Patriarch of Jerusalem, on his arrival in England from Palestine, to obtain succour from king Henry the Second against the formidable power of the famous

ANNO AB INCARNATIONE DOMINI. M. C. LXXXV.
 DEDICATA. HEC ECCLESIA IN HONORE
 BEATÆ MARIE AD NOBILITATEM DEI GRATA.
 SACRE RESURRECTIONIS ECCLESIE. PATRI
 ARCHA. III. IDVS. FEBRUARII. Q. CA. ANNATIM.
 PETITIBUS. INVENTA SPENITENTIA. IX. DIES. INDVLST.

The ancient inscription on the Temple Church as it stood over the door leading into the Cloister.

ON THE 10th OF FEBRUARY,
IN
THE YEAR FROM THE INCARNATION OF OUR LORD, 1185,
THIS CHURCH WAS CONSECRATED IN HONOUR OF THE BLESSED MARY
BY THE LORD HERACLIUS.
BY
THE GRACE OF GOD PATRIARCH OF THE CHURCH OF THE RESURRECTION,
WHO
HATH INDULGED ALL THOSE ANNUALLY VISITING IT WITH SIXTY
DAYS OF PENANCE ENJOINED THEM.

The ancient inscription on the Temple Church, as it stood over the door leading into the cloister.

Saladin,* as appears from the old inscription which formerly stood over the small door of the Round leading into the cloisters. This inscription was broken and destroyed by the workmen who repaired the Church in the year 1695, but the annexed fac simile of it, faithfully delineated by Mr. George Holmes the antiquary, was published by Strype, A. D. 1670.†

The oblong portion of the church, which extendeth eastwards from the Round, was consecrated on Ascension-day, A. D. 1240. Matthew Paris, the monk of St. Alban's, an eye-witness, gives the following account of the ceremony.

“About the same time (A.D. 1240) was consecrated the noble church of the New Temple at London, an edifice worthy to be seen, in the presence of the king and much of the nobility of the kingdom, who, on the same day, that is to say, the day of the Ascension, after the solemnities of the consecration had been completed, royally feasted at a most magnificent banquet, prepared at the expense of the Hospitallers.‡

It was after the promulgation, A. D. 1162 and 1172, of the famous bull *omne datum optimum*, exempting the Templars from the ordinary ecclesiastical jurisdiction, and enabling them to admit

* History of the Knights Templars, 2nd ed., p. 89, 90. On the 10th of March, before his departure from this country, Heraclius consecrated the church of the Hospitallers at Clerkenwell, and the altars of St. John and St. Mary. Ex. *Registr. S. Joh. Jerus.* in Bib. Cotton. fol. 1.

† The earliest copy I have been able to find of this inscription is in a manuscript history of the Temple, in the Inner Temple library, supposed to have been written at the commencement of the reign of Charles the First by John Wilde, Esq., a bencher of the society, and Lent reader in the year 1630.

‡ Tempore quoque sub eodem (A. D. 1240) dedicata est nobilis ecclesia, structuræ spectabilis Novi Templi *Londonensis*, præsentē Rege et multis regni Magnatibus; qui eodem die, scilicet die Ascensionis, completis dedicationis solemnibus, convivium in mensâ nimis laute celebrârunt, sumptibus Hospitaliorum.—*Matt. Par.* ad ann. 1240, p. 526, ed. 1640.

priests and chaplains into their order, and appoint them to their churches, without installation and induction, and free from the interference of the bishops, that the members of this proud and powerful fraternity began to erect at great cost, in various parts of Christendom, churches of vast splendour and magnificence, like the one we now see at London. It is probable that the earlier portion of this edifice was commenced immediately after the publication of the above bull, so as to be ready (as churches took a long time in building in those days) for consecration by the Patriarch on his arrival in England with the Grand Master of the Temple.

As there is a difference in respect of the time of the erection, so also is there a variation in the style of the architecture of the round and oblong portions of the church; the one presenting to us a most beautiful and interesting specimen of that mixed style of ecclesiastical architecture termed the semi-Norman, and by some writers the intermediate, when the rounded arch and the short and massive column became mingled with, and were gradually giving way to, the early Gothic; and the other affording to us a pure and most elegant example of the latter style of architecture, with its pointed arches and slight slender columns. These two portions of the Temple Church, indeed, when compared together, present features of peculiar interest to the architect and the antiquary. The oblong portion of the venerable fabric affords, perhaps, the first specimen of the complete conquest of the pointed style over the massive circular or Norman architecture which preceded its erection, whilst the Round displays the different changes which the latter style underwent previous to its final subversion.

The Temple Church is entered by a beautiful semicircular arched doorway, an exquisite specimen of the Norman style of architecture, still unfortunately surrounded and smothered by the smoke-dried

buildings of studious lawyers. It is deeply recessed and ornamented on either side with columns bearing foliated capitals, from whence spring a series of arched mouldings, richly carved and decorated. Between these columns project angular piers enriched with lozenges, roses, foliage, and ornaments of varied pattern and curious device. The upper part of these piers between the capitals of the columns is hollowed out, and carved half-length human figures, representing a king and queen, monks and saints, have been inserted. Some of these figures hold scrolls of paper in their hands, and others rest in the attitude of prayer. Over them, between the ribs of the arch, are four rows of enriched foliage springing from the mouths of human heads.

Having passed this elegant and elaborately-wrought doorway, we enter that portion of the church called by the old writers

The Round,

which consists of an inner circular area formed by a round tower resting on six clustered columns, and of a circular external aisle or cloister, connected with the round tower by a sloping roof on the outside, and internally by a groined vaulted ceiling. The beauty and elegance of the building from this point, with its circular colonnades, storied windows, and long perspective of architectural magnificence, cannot be described—it must be seen.

The eye of the beholder is first arrested and enchanted by the long, unbroken, unobstructed view of the church, from the western doorway to the altar, with its painted ceilings, innumerable marble columns, richly-decorated altars, and stained windows, shedding a bright glow upon the walls and pavement, all formerly concealed

and shrouded from view by the cumbrous organ gallery and wooden partitions. As we advance into the "ROUND," a varied and graceful combination of pointed arches and slim elegant marble columns is presented to us. At every step the grouping of the pillars and arches varies; new forms and fresh beauties are called into existence, and the eye, dazzled and bewildered by the shifting scene, wanders from wall to column, from arch to arch, and from the tessellated pavement to the ceiling in restless admiration. Having mastered the first impressions of surprise and joy which take possession of the mind, we must proceed carefully to examine the varied details of this interesting structure.

From the centre of the Round, the eye is carried upward to the vaulted roof of the inner circular tower with its groined ribs and richly painted ceiling. This tower rests on six clustered marble columns, from whence spring six pointed arches enriched with numerous mouldings. The clustered columns are composed of four marble shafts, surmounted by foliated capitals, which are each of a different pattern, but correspond in the general outline, and display great character and beauty. These shafts are connected together by bands at their centres; and the bases and capitals run into each other, so as to form the whole into one column. Immediately above the arches resting on these columns, is a small band or cornice, which extends around the interior of the tower, and supports a most elegant arcade of interlaced arches. This arcade is formed of numerous small Purbeck marble columns, enriched with ornamented bases and capitals, from whence springs a series of arches which intersect one another, and produce a most pleasing and striking combination of the round and pointed arch. Above this elegant arcade is another cornice surmounted by six circular-headed windows pierced at equal intervals through the thick walls of the

tower. These windows are ornamented at the angles with small columns, and in the time of the Knights Templars they were filled with stained glass. Between each window is a long slender circular shaft of Purbeck marble, which springs from the clustered columns, and terminates in a bold foliated capital, whereon rest the groined ribs of the ceiling of the tower.

All the marble columns in this portion of the church are entirely new, but are faithful and correct copies of their decayed and dilapidated predecessors. The large ancient columns, which, for the space of six hundred and fifty-six years, had supported the massive Round Tower, were taken away one by one, the weight of the superincumbent structure having previously been taken off them by means of huge beams of timber worked with wedges and iron screws, and the delicate operation of substituting the new column for the old one, was accomplished without an accident.

Previous to the recent restoration, the Round Tower was surmounted by a modern, flat, whitewashed ceiling, altogether different from the ancient roof, as appeared from the form and direction of the stone springing mouldings below, which tended to the horse-shoe form of domical groining. This ceiling, and the timber roof above it, have been entirely removed, and replaced by the present elegant and substantial roof, which is composed of oak, protected externally from the weather by sheet copper. The new ceiling is made to correspond with the form of the ancient ceiling. It rises several feet higher than the horizontal structure it has replaced, and imparts to the Round Tower an air of grandeur and beauty of the highest order. This new ceiling has been elegantly painted by Mr. Willement, in accordance with an existing example of decorative painting on an ancient church in Sicily. The central blue and white ornament has a striking appearance, and around it are

cinqe foils painted on a vellum-coloured ground. On the lower margin of the vault of the ceiling, immediately above the windows of the clere story, are inscribed the first, second, third, tenth, and other verses of the 145th Psalm, written in Latin. They begin at the south window, with the words, “*Exaltabo te, Deus, meus Rex, et benedicam nomini tuo,*” &c. “I will magnify Thee, O God, my King; and I will bless thy Name.”

“Every day will I give thanks unto thee, and praise thy Name.”

“Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.”

“All thy works shall praise thee, O Lord.”

“Thou openest thy hand, and fillest all things living with plenteousness.”

“My mouth shall speak the praise of the Lord. Hallelujah.”

The beautiful stained glass window in the clere story of the Round Tower, immediately facing the western doorway, is “the humble offering of Mr. Willement,” handsomely presented by him to the Church. It represents Christ enthroned within the “*vesica piscis*,”* accompanied by the emblems of the four evangelists. Beneath is inscribed the nineteenth verse of the fifth chapter of Lamentations, written in Latin. “*Tu autem Domine in æternum permanebis, solium tuum in generationem et generationem.*” “But thou, O Lord, remainest for ever, thy throne from generation to generation.”

The circular aisle environing the Round is lighted by a series of

* The *vesica piscis* is a mystical emblem, of a pointed oval or egg-shaped form, originating in the figure of a fish, one of the most ancient of the christian symbols, emblematically significant of the Greek word *ἰχθῦς*, a fish which contained the initial letters of the name and titles of our Saviour. It is constantly met with in the religious sculptures of the middle ages on painted glass, encaustic tiles, and on seals.

semicircular-headed windows, which are ornamented at the angles with small columns. Around the lower part of the wall of the aisle, resting on a stone platform, extends an interesting arcade adorned with a billet moulding, and numerous small columns, with enriched capitals. In the spandrels between the arches, are a series of sculptured heads, of a very grotesque and remarkable character. They are for the most part distorted and agonised with pain, and have been supposed, not without reason, to represent the writhings and grimaces of the damned. Unclean beasts may be observed gnawing the ears, and tearing with their claws the bald heads of several of them. This arcade was restored in the year 1827, and the original heads were unfortunately carried away, and destroyed. Some unauthorised freedoms have evidently been taken with several of the present professed copies. An arcade and cornice decorated in this singular manner, have been observed among the ruins of the Temple churches at Acre, and in the Pilgrims' Castle near Mount Carmel, the most famous of the many formidable fortresses of the Templars in Palestine.

The entrance from the Round to the oblong portion of the Temple Church is formed by three lofty pointed arches, which open upon the choir. The mouldings of these arches possess great beauty and elegance, and the central arch, which forms the grand entrance to the choir, is supported upon magnificent Purbeck marble columns. The mode of connecting or combining the circular and quadrangular buildings is perfectly unique, and is at once simple, graceful, and elegant. The lofty and deeply-recessed arches, with their rich mouldings, marble columns and capitals, and graceful decorations, tastefully harmonise with the other portions of the sacred edifice, and show with what consummate skill and

correct taste the square church was engrafted upon the circular, so as to combine the whole into one splendid building.

The scene presented to the beholder from the grand central archway, is certainly one of the most beautiful that was ever fashioned by the hand of man. In front of the observer stands the high altar, glittering with gold and marble, and adorned with sculpture and painting, and immediately above, and on either side of it, extend the three east windows filled with the richest stained glass. Graceful columns of dark gray marble support a groined vaulted ceiling, richly and elaborately painted, and numerous elegantly-shaped triple lancet windows of equal height and size, diffuse a broad flood of light throughout the sacred edifice. This portion of the church, which was consecrated in the year 1240, is a large, lofty, and light structure, consisting of a grand central compartment and two side aisles, formed by eight clustered marble columns, which support a groined vaulted ceiling. It presents to us one of the most pure and beautiful examples in existence, of the early pointed style which immediately succeeded the mixed order of gothic architecture visible in the Round. The numerous elegantly-shaped windows, the exquisite proportions of the slim marble columns, the beauty and richness of the architectural decorations, and the extreme lightness and airiness of the whole structure, give us the idea of a fairy palace. The marble columns supporting the pointed arches of the roof, four in number on each side, do not consist of independent shafts banded together, as in the Round, but form solid pillars of great elegance and beauty. Attached to the walls of the church, in a line with these pillars, are a series of small clustered columns, composed of three slender shafts, the central one being of Purbeck marble, and the others of Caen stone ;

they are bound together by a band at their centres, and their bases, which are of Purbeck marble, rest on a stone seat or plinth, which extends the whole length of the body of the church. These clustered columns, which are placed parallel to the large central pillars, are surmounted by foliated capitals, from whence spring the groined ribs traversing the vaulted ceiling of the roof. The side walls are thus divided into five compartments on either side, which are each filled up with a triple lancet-headed window, of a graceful form, and richly ornamented. It is composed of three long narrow openings surmounted by pointed arches, the central arch rising above the lateral ones. The mouldings of the arches rest upon four slender marble columns, which run up in front of the stone mullions of the windows. The great number of these windows, and the small intervening spaces of blank wall between them, give a singular lightness and airiness to the whole structure.

Immediately beneath them is a small cornice or stringing course of Purbeck marble, which runs entirely round the body of the church, and supports the small marble columns which adorn the windows.

The ceiling is composed of a series of pointed arches supported by groined ribs, which, diverging from the capitals of the columns, cross one another at the centre of the arch, and are ornamented at the point of intersection with carved and gilded bosses. This vaulted ceiling has been richly painted under the direction and superintendence of Mr. Willement. The decorations introduced by him strongly resemble those of the illuminated MS. coeval with the church. They consist of flowing ornaments, drawn with decision in powerful colours, strongly contrasted on a ground tinted to represent the hue of ancient vellum, or perhaps the rich colour of Normandy stone when first raised from the quarry.

On the circular panels of the central vaulting are the **LAMB** and the **HORSE**, the devices of the two ancient and honourable societies of the Inner and Middle Temple. The lamb, the ancient badge of the Knights Templars, is very appropriate, and in perfect good taste, but it is a pity that the Pagan emblem of the winged horse, or “Pegasus,” was ever introduced into the Temple, or planted in the venerable church of the warlike monks of old. The devices in the circular panels of the vaulting of the side aisles are founded on the red cross of the Templars, their war banner, called **BEAUSEANT**, and the very expressive device of the cross of Christ triumphant over the crescent of the Saracens, copied from the ancient seals of the crusaders.

The Red Cross of the Temple was similar to the present eight-pointed Maltese cross. The original cross of the order of Saint John was a patriarchal cross, but on the dissolution of the order of the Temple and the transfer of all its property, rights, and privileges to the Knights Hospitallers of Saint John, then Knights of Rhodes, and afterwards Knights of Malta, these last assumed the red cross banner of the Temple, and eventually made it their favourite flag.

The war banner of the Templars “half black and half white, called **BEAUSEANT**” has been described in the history of the Knights Templars.* It will be seen on the circular panels of the vaulting of the side aisles of the Temple Church, and on either side of it the letters **B E A U S E A N T**. In the adjoining panels will be seen the crescent surmounted by the cross, and on either side of the cross the star of Bethlehem. This interesting device, which is repeated on the stained windows of the church, has been

* First edition, p. 50. Second edition, p. 57. *Le BAUCENT* del Temple d'argent al chief de sable, a un croyz de goules passant. *Lel. coll.* vol. i. p. 611.

taken from a seal attached to a deed of grant of lands to the Master and brethren of the Temple in England, now preserved amongst the Harleian MS., in the British Museum. The three divisions of the ceiling of the Temple Church surmounting the altar, are distinguished from the rest by greater richness of pattern and colour. The ornaments are entirely of a sacred character, being founded principally on the emblems of the four evangelists, and on the famous *Labarum*, or imperial standard of Constantine, the first Christian emperor, mystically displaying the triumph of the cross. On the vaulting of this part of the ceiling immediately above the three eastern windows, are inscribed in Latin, the seventh, eighth, and ninth verses of the nineteenth Psalm, commencing with the seventh verse, which is written over the window facing the northern aisle of the choir. *Lex Domini immaculata convertans animas; testimonium Domini fidele sapientiam præstans parvulis,*” &c. “The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom to the simple.” “The statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light unto the eyes.” “The holy fear of the Lord endureth for ever; the judgments of the Lord are true and righteous altogether.”

The three great eastern windows immediately beneath these inscriptions, present to us the richest and finest specimen of modern stained glass in existence. They prove that the bewitching effects of the ancient colouring can still be effected, and lead us to hope that the nineteenth century may yet rival the thirteenth in the good taste and sound execution of this fascinating art. These splendid windows are in strict accordance with the style and character of the church, and have been designed by Mr. Willement, after the rich examples of our ancestors, executed about the period of the erection of the Temple Church.

The early examples of coloured windows are distinguished by the elaborate minuteness of the design, and the great number of subjects displayed on each window, the various pieces of coloured glass being composed and arranged in a manner very similar to the early Mosaics. A great quantity of lead was used in the construction of them, which gave a decided outline, and even relief, to the figures, such as no shade or tint could possibly effect.

The great central window of the Temple Church immediately above the altar, displays the principal events in the history of the life of our Saviour, arranged in semicircular and quarter quatrefoil compartments, in the central lancet opening, and in lozenge-formed panels at the sides, the intervening spaces being filled in with rich Mosaic patterns of various colours, in which the sapphire tint, "the hue of heaven," predominates, and the whole surrounded by an elegant and elaborate foliage border. The subject commences in the northern lancet opening, and is arranged in lozenge-shaped panels, each panel containing a representation of two remarkable events in the Gospel narrative. In the lower part of the first lozenge, towards the bottom of the window, are displayed the Annunciation, and in the upper half the Nativity. In the central panel are the angels appearing to the shepherds and the wise men before Herod, and in the uppermost lozenge at the top of the lancet opening are the wise men on their journey to Bethlehem, and their adoration of the infant Saviour. Between these lozenge-shaped panels are circular compartments, filled with a rich foliage ornament, and the intervening spaces are occupied with various decorations somewhat difficult to describe.

The subject recommences at the bottom of the large central lancet opening, but here it is differently arranged. In two quarter quatrefoil compartments, almost concealed by the top of the altar-

piece, are the flight into Egypt, and the presentation in the Temple. In the first half of the circular panel above is Christ among the doctors, and in the other half is displayed the baptism in the Jordan. Above these are four subjects, arranged in as many quarter quatrefoil compartments. In the first quarter, towards the north, is St. John making the acknowledgment, *Ecce Agnus Dei*, "Behold the Lamb of God." In the adjoining quarter, towards the south, on the same level under the black horizontal line dividing the upper and lower compartments, is the marriage at Cana of Galilee. In the third quarter towards the north, which is over the first, is the calling of Saint Peter; and in the fourth, which is on the south side over the second, is a representation of the Transfiguration. The remaining subjects are all arranged in a similar manner. The second large circular panel displays Christ's entry into Jerusalem, and the Lord's Supper; and in the compartments above are representations of Christ before Pilate, Christ before the High Priest, Christ scourged, and Christ mocked. In the third circular panel are Christ bearing the cross, and the crucifixion; and in the four divisions above are the taking down from the cross, Joseph begging the body of Pilate, the embalming, and lastly, the body laid in the tomb. In the last circular panel are to be seen the soldiers guarding the sepulchre, and the Resurrection, which occupies the apex of the central lancet opening.

The subject is continued at the bottom of the southern lancet with a representation of the principal events subsequent to the death of Christ. In the first lozenge-shaped panel are the women at the sepulchre, and Christ appearing to Mary in the garden. In the next are displayed the journey of Christ to Emmaus, and the supper; and in the third and *last* compartment, towards the top of the window, are the Ascension, and Christ seated in glory. The

space between these different panels and the foliage border is filled in with a rich diapered pattern, the deep red and blue colours of which are very striking, equalling in depth of tone the ancient glass.

This window far surpasses all that has hitherto been effected by the efforts of modern artists, and will remain an imperishable monument of Mr. Willement's taste and talents.

The adjoining lateral windows opening upon the aisles of the church contain scrolls of ornament, double triangles, and symbolical forms arranged chiefly in circular and quatrefoil divisions.

In the middle of the central lancet opening of the northernmost of these windows is introduced a conventional representation of the prototype of this church, having beneath it the inscription "TEMPLUM IERUSALEM," and in the lateral lancet openings on either side of this building is a knight on horseback in armour of chain mail, bearing the black and white war-banner of the order of the Temple, on either side of which is incised *Beaumont*. Against these figures are written *Croff. filius Steph. Amarie de Sci Maur*, who were severally Grand Preceptors of England, or "Masters of the Temple;" the one being at the head of the order in this country in the year 1185, at the period of the consecration of the circular part of the Temple Church, and the other, A. D. 1203. *Amarie de St. Maur* was the personal friend of king John; he is a witness to the deed executed by that monarch, granting a dowry to the beautiful *Isabella*, of Angouleme.* At the top of the central lancet opening is a red cross intended to represent the blood-red cross of the Templars; it is surrounded by a circular band, on which is inscribed the verse of the psalm of David, which the Templars "humbly sang" when they raised the exulting shout of victory, "NON NOBIS DOMINE, NON NOBIS, SED NOMINI TUODA GLORIAM." "Not unto us, not unto us, O Lord,

* History of the Knights Templars, p. 83, 151, 277, 2nd ed. p. 92, 279, 280, 547.

but unto thy name give the praise.”* At the lower part of the north side lancet opening are the arms of Henry the First, king of England, and in the south side lancet opening are those of Baldwin the Third, king of Jerusalem, in whose respective reigns and under whose royal patronage the order of the Temple was extended from Jerusalem into Europe, and planted in England. Around these coats of arms is written an abbreviation of the words, *Henricus rex Angliæ*, “Henry king of England,” and *Balduinus rex Hierusalem*, “Baldwin king of Jerusalem.” Between them, at the lower part of the central lancet opening, is the ancient device of the two knights riding on the same horse, as represented on the first seal of the Knights Templars. Against it are the words, *S. Militia Christi*, “The holy chivalry of Christ;” and around it is the motto *PAUPERES COMMILITONES CHRISTI ET TEMPLI SALOMONIS*, “The poor fellow soldiers of Jesus Christ and of the Temple of Solomon,” the authorized style and title of the members of the most holy order of the Temple. Beneath this circular motto are introduced the words, “Willement hoc opus fecit.”

The corresponding lateral window on the south side of the altar has the same general design as the one just described, but the subjects in the principal panels are different. The central compartment is occupied with a piled up building inscribed *CIVITATIS BETHLEHEM*, which corresponds with the “Temple of Jerusalem,” on the other window. The attendant knights bearing the war-banner of the order are *ALANUS MARCEL*, *ROB. DE MOUNTFORDE*, who were severally Grand Preceptors of England A. D. 1224, and A. D. 1234. At the lower part of the northern side lancet opening of this window is the device of the lamb bearing the banner and cross of the Temple, taken from the ancient seals of the Templars; against it is written the

* History of the Knights Templars, p. 72, 84.

motto, SIGILLUM TEMPLI ; and in the southern lancet opening is the cross of Christ, triumphantly surmounting the crescent of the infidels. Between them, near the bottom of the central lancet opening, are the arms of king Henry the Third, who was one of the greatest of the many benefactors of the order of the Temple, and honoured with his presence the consecration of the quadrangular part of the Temple Church. Around the royal arms is inscribed the motto, *Henricus tertius rex Angliæ Domine fac salbum regem*, “Henry the Third, king of England, God save the king,” and beneath it is written the date of the completion of the window.

The arrangement and execution of all these varied subjects are in strict accordance with the best style of stained glass in use at the period of the erection of the church. The individual representations are small, but the clearness with which the general design is made out, enables the spectator to see the different subjects distinctly from a considerable distance.

These three splendid windows are in form similar to the other windows of the choir, but the central one is considerably larger than any of the rest, and has in the spandrels formed by the line of groining two small quatrefoil panels. The label moulding surrounding the arch, terminates in two crowned heads, which are supposed to represent king Henry the Third and his queen.

Immediately beneath this grand central window is an elegant modern gothic altar-piece composed of a series of gothic arches, with pediments adorned with crockets and finials, and with the heads of human beings and angels supported on elegant marble columns, with highly ornamented bases and capitals. It is splendidly gilt, and decorated with paintings similar to some early examples around the stalls in Salisbury Cathedral. The two first compartments towards the north contain the ten commandments, over which are placed the

Alpha and Omega. In the centre is a cross surmounted by a small panel containing the monogram I. H. C., the whole being placed on an azure ground semè with gold and stars. The first compartment towards the south contains the Lord's prayer, and the next the apostles' creed. On the north of the altar consequently is the Old Law, and on the south the New Law connected together with the cross.

It is greatly to be regretted that this new altar-piece entirely conceals the interesting arched closets or almeries which were discovered, as before mentioned, on pulling down the oak wainscoting. It is to be lamented also that the elegant marble *piscina* or LAVACRUM, at the eastern end of the south side of the church, has been almost entirely shut out from sight by the cumbrous oak benches and stalls which have recently been introduced into the building. This marble *piscina* is an interesting remnant of antiquity, and has been beautifully restored. It was constructed for the use of the priest who officiated at the adjoining altar, and was intended to receive the water in which the chalice had been rinsed, and in which the priest washed his hands before the consecration of the bread and wine. It consists of two perforated hollows or small basins, inclosed in an elegant marble niche, adorned with two graceful arches, which rest on small marble columns. The holes at the bottom of the basins communicate with two conduits or channels for draining off the water, which anciently made its exit through the thick walls of the church. In the olden time, before the consecration of the host, the priest walked to the *piscina*, accompanied by the clerk, who poured water over his hands, that they might be purified from all stain before he ventured to touch the body of our Lord. One of these channels was intended to receive the water in which the priest washed his hands, and the other that in which he had rinsed the

chalice. The piscina, consequently, served the purposes of a sink.* Adjoining the piscina, towards the eastern end of the church, is a small elegant niche, in which the ewer, basin, and towels were placed, and immediately opposite, in the north wall of the edifice, is another niche, which appears to have been a *sacrarium* or tabernacle for holding the eucharist preserved for the use of the sick brethren.

In an arched recess in the south wall of the church, close to the elegant marble piscina, reposes the recumbent figure of a bishop clad in pontifical robes, having a mitre on his head and a crosier in his hand. It rests upon an altar-tomb, and has been beautifully carved out of a single block of Purbeck marble. On the 7th of September, 1810, this tomb was opened, and beneath the figure was found a stone coffin, about three feet in height and ten feet in length, having a circular cavity to receive the head of the corpse. Within the coffin was found a human skeleton in a state of perfect preservation. It was wrapped in sheet-lead, part of which had perished. On the left side of the skeleton were the remains of a crosier, and among the bones and around the skull were found fragments of sackcloth and of garments wrought with gold tissue. It was evident that the tomb had been previously violated, as the sheet-lead had been divided longitudinally with some coarse cutting instrument, and the bones within it had been displaced from their proper position. The most remarkable discovery made on the opening of this tomb was that of the skeleton of an infant a very few months old, which was found lying at the feet of the bishop.

Nichols, the antiquary, tells us that Brown Willis ascribed this monument to Silvester de Everdon, bishop of Carlisle, who was

* A large piscina, similar to the one in the Temple Church, may be seen in Cowling Church, Kent. *Archæologia*, vol. xi. pl. xiv. p. 320, 347—359.

killed in the year 1255 by a fall from a mettlesome horse, and was buried in the Temple Church.*

A short distance below the monument of the bishop, on the south side of the church, facing the new organ chamber, is another elegant stained glass window, executed by Willement. The ornaments are of a scroll pattern, partly relieved by rosettes and bands of rich colour. In five elongated panels are full-length figures of angels; the one in the centre bears a scroll inscribed *Gloria in excelsis Deo*, "Glory to God on high;" and the others are playing on various ancient instruments of music. The rest of the window is filled in with pencilled scroll work, of which examples may be seen in many Kentish churches; in Chetwode church, in Buckinghamshire, and other places. On the stone jamb of the central lancet opening is inscribed a portion of the Latin version of the 150th Psalm, "*Laudate Dominum in sono tubæ,*" &c. "O Praise the Lord in the sound of the trumpet; praise him upon the lute and harp." "Praise him in the cymbals and dances; praise him upon the strings and pipe."

The remaining elegant windows of this part of the church, also designed by Mr. Willement, are ornamented with shields containing the arms of king Henry the Third, and of the two societies of the Inner and Middle Temple.

In the northern aisle of the church, directly in front of the stained window lastly described, is the new organ chamber, which has been built out of the northern central window, as no convenient place could be found for the organ in the ancient building. On the removal of the instrument from its previous position under the grand archway communicating with the Round, every person with

* *Nicholls' Hist. Leicestershire*, vol. iii. p. 960, note. *Motcolm. Londinium Redivivum*, vol. ii. p. 294.

the least pretension to taste pronounced that it would be an unpardonable error to replace it in that spot. An attempt was then made to put the organ over the western doorway, but there was not sufficient space for it in the circular aisle, and the Masters of the Bench at last came to the very proper determination of constructing the present organ chamber. This new chamber is fronted with an elegant stone Gothic music gallery, which harmonizes with the architecture of the church, and has a very elegant appearance. But all the lower part of it is unfortunately concealed from view by the huge oak seats rising one above another with which the church has recently been disfigured. These modern oaken fittings have cost an enormous sum of money, (one fifth of the expense of the entire restoration of the church,) and every person of correct taste who saw the building before they were introduced, and has seen it since, must ardently desire to see them removed. They are certainly very beautifully carved, and reflect great credit upon the artists who have designed and executed them, and there is perhaps no ground of complaint as regards the central seats in the body of the church; but the side benches, towering one above another, and climbing the walls of the aisles to the height of seven feet from the ground, certainly detract from the symmetry and beauty and the graceful proportions of the ancient edifice. Any one who saw the Temple Church a few months ago rising in all its native majesty and simplicity from one uniform level area, cannot but mourn over the introduction of these cumbrous seats. The injurious effect of filling up the angle formed by the side walls and the floor of the building with a slanting mass of heavy woodwork must be apparent to every eye. It has made the church look much smaller and much less lofty than it did before, and has sadly impaired the beauty of the aisles. The breadth of stone wall which previously extended be-

tween the marble stringing course and the floor, gave to the windows an elevation which they now no longer seem to possess ; and the uninterrupted view of the side walls of the church, from the floor to the ceiling, added greatly to the apparent height and grandeur of the building. The small clustered columns, too, attached to the side walls, with their bases resting on a stone seat or plinth, which extended around the church, had an elegant appearance when seen from their bases to the capitals, and gave a tone and character to the aisles which are now in a great measure lost.

If it *was* necessary to introduce pews and stalls into the aisles of the Temple Church, they ought at all events to have been made small and low like the central seats, and to have been kept *at one uniform level*.

Beneath the new organ chamber is a small vestry in which are placed several modern monuments of judges, baronets, knights, benchers, and treasurers of the societies of the Inner and Middle Temple, which have recently been removed from the body of the church. Among them will be observed the monumental tablets erected to the memory of Lord Eldon, and his brother, Sir William Scott, the monument and bust of Lord Chancellor Thurlow, the monument of Sir William Morton, who was a judge in the reign of Charles the Second, and a monumental tablet which has recently been erected to the memory of Oliver Goldsmith, who died in the Temple on the 4th of August, A. D. 1774, and was buried in the adjoining churchyard.

On the walls of the church, immediately above the modern oaken stalls and benches, is inscribed the *TE DEUM LAUDAMUS*. It commences at the north-west corner of the church, and extends entirely around the side walls, immediately beneath the marble stringing course. It is written in the uncial letter, with illumi-

nated capitals at the commencement of each verse, and has a striking appearance.

The blank wall at the western end of the church, immediately above the arches communicating with the Round, is adorned with large portraits of the kings who reigned in England when the order of the Temple flourished. They are drawn nearly as large as life, and are represented seated on their thrones. The series commences with king Henry the First, in whose reign the order of the Temple was established at Jerusalem, and introduced into England. This monarch appears enthroned at the western end of the south aisle by the side of the lateral archway leading into the Round. His right hand supports "the glorious BEAUSEANT," or black and white war-banner of the order of the Temple. The figure rests on an azure ground semè with stars, and is surrounded by elegant scroll ornaments. Above it, over the apex of the arch immediately beneath the vaulting, are the two lions of Normandy, and the quatrefoil ornament which is seen placed on each side of the throne on the great seal of king Henry the First. Below is the winged horse of the Inner Temple.

On the south side of the grand central archway is king Stephen, who granted to the Templars the manors of Cressing, Egle, and Witham, together with lands, houses, windmills, and the advowsons of several churches. This monarch holds in his right hand the red cross banner of the Templars, and in his left he supports the sceptre. The background of the picture is red semè with stars. Above the portrait of this monarch, over the apex of the central archway, immediately beneath the vaulting, are the portraits of king Henry the Second, and Richard Cœur de Lion, painted on an azure ground semè with stars. King Henry the Second was the greatest of the many benefactors of the Templars. He gave

them vast sums of money, and granted them lands, houses, churches, and property of all kinds, in half the counties of England, and in many parts of Ireland. He clothed them with numerous privileges, and authorised them to take fat bucks and venison from the royal forests. It was in his reign that the Round part of the Temple Church was consecrated, and he is represented supporting it with his right hand. The adjoining painting displays Richard Cœur de Lion seated on his throne wielding a drawn sword in one hand, and supporting the Temple Church with the other. Richard Cœur de Lion's great successes in Palestine were achieved by means of the powerful aid of the Templars; but the haughty monarch appears to have regarded the order in general with no very favourable eye. Being urged on one occasion by the famous Fulk of Neuilly to rid himself of his three favourite daughters, *pride*, *avarice*, and *voluptuousness*, he replied, "Thou counsellest well, and *I hereby dispose of the first to the Templars*, of the second to the Benedictines, and of the third to my prelates." Beneath these two monarchs is a half-length figure of the young prince Henry, son of Henry the Second, who died in the prime of life of a fever which he caught at the castle of Martel near Turenne.

On the northern side of the grand central archway, corresponding with the opposite figure of king Stephen, is the portrait of king John, who freed the Templars from all amerciements in the Court of Exchequer, and granted them the privilege of not being compelled to plead except before the king himself or his chief justice. It was by the advice and at the earnest solicitation of the lord Amarie de St. Maur, Master of the Temple, that king John consented to put his signature to MAGNA CHARTA. He is represented seated on his throne with the crown on his head, and supporting, in common with the other figures, the Temple Church.*

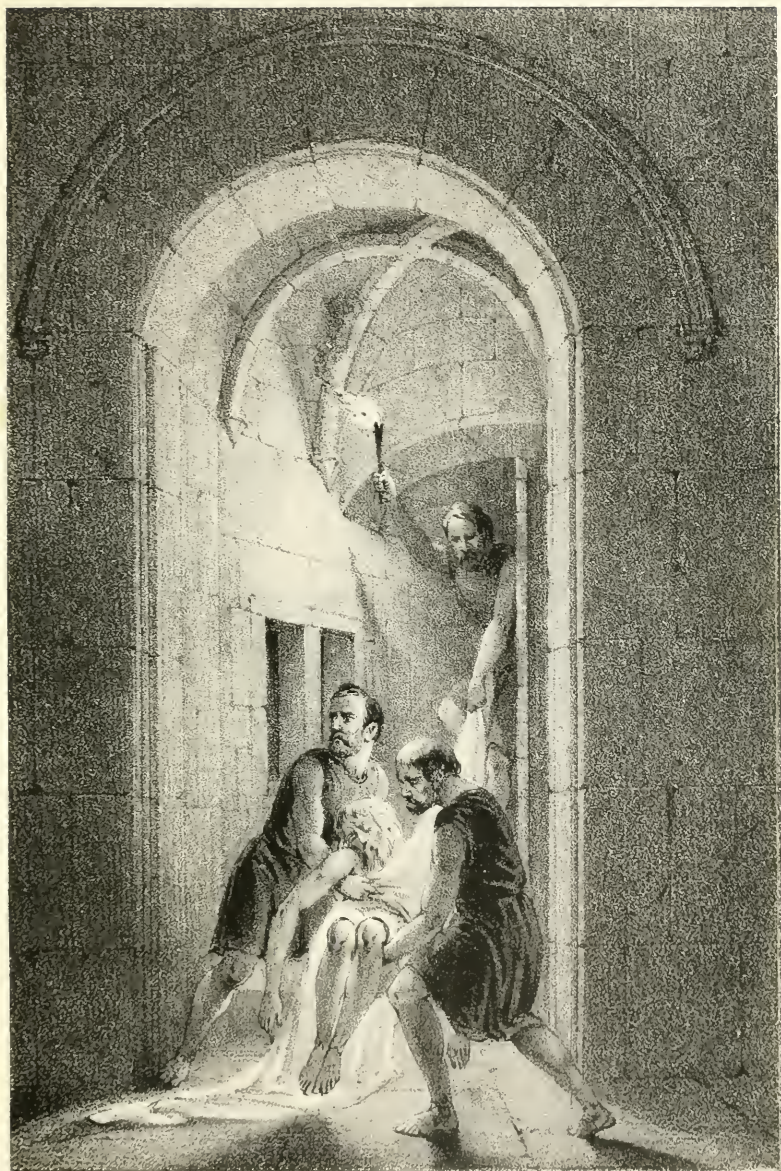
* For an account of the inscriptions on either side of the grand central archway, see the last page.

At the west-end of the north aisle, by the side of the lateral archway communicating with the Round, is the portrait of king Henry the Third, in whose reign the oblong portion of the Church was finally completed and consecrated. Resting against his right hand is a representation of the Church as we see it at present, with the square building engrafted upon the circular. In his left hand the monarch grasps a sceptre, and behind him is a ground of azure semè with stars. This king was one of the greatest of the many benefactors of the Templars. By his famous charter of the 9th of February, in the eleventh year of his reign, A. D. 1228, he conceded to them privileges and immunities of the most extraordinary and extensive character. He provided funds for the support of three chaplains in the Temple, who were to say mass daily in the church, and granted them lands and houses, and empowered them to hold fairs and markets in all parts of the kingdom. Above the portrait are the conjoined arms of Normandy and Aquitaine, with the crescent and star as displayed on the great seal of king Henry the Third, and below are the ancient arms of the Knights Templars, now borne by the honourable society of the Middle Temple. All the figures of the kings are surrounded with a scroll ornament, drawn in powerful colours, and they are executed in a style corresponding with that of the church decorations of the time of Henry the Third.

Below the last-named portrait of king Henry the Third, close to the north-west corner of the church, is a small Norman doorway, opening upon a dark circular staircase which leads to

THE PENITENTIAL CELL.

This dreary place of solitary confinement is formed within the thick wall of the church, and is only four feet six inches long, and



DOORWAY & STAIRCASE LEADING TO THE PENTENTIAL CELL.

two feet six inches wide, so that it would be impossible for a grown person to lie down with any degree of comfort within it. Two small apertures, or loopholes, four feet high and nine inches wide, have been pierced through the walls to admit light and air. One of these apertures looks eastward into the body of the church towards the spot where stood the high altar, in order that the prisoner might see and hear the performance of divine service, and the other looks southward into the Round, facing the west entrance of the church. The hinges and catch of a door, firmly attached to the doorway of this dreary prison, still remain, and at the bottom of the staircase is a stone recess or cupboard, where bread and water were placed for the prisoner.

In this miserable cell were confined the refractory and disobedient brethren of the Temple, and those who were enjoined severe penance with solitary confinement. Its dark secrets have long since been buried in the silence of the tomb, but one sad tale of misery and horror, connected with it, has been brought to light.

Several of the brethren of the Temple at London, who were examined before the papal inquisitors, tell us of the miserable death of Brother Walter le Bacheler, Knight, Grand Preceptor of Ireland, who, for disobedience to his superior the Master of the Temple, was fettered and cast into prison, and there expired from the rigour and severity of his confinement. His dead body was taken out of the solitary cell in the Temple at morning's dawn, and was buried by Brother John de Stoke and Brother Radulph de Barton, in the middle of the court, between the church and the hall.*

The discipline of the Temple was strict and austere to an extreme. An eye-witness tells us that disobedient brethren were confined in

* *Acta contra Templarios.* Concil. Mag. Brit. tom. ii. p. 336, 350, 351.

chains and dungeons for a longer or a shorter period, or perpetually, according as it might seem expedient, in order that their souls might be saved at the last from the eternal prison of hell.* In addition to imprisonment, the Templars were scourged on their bare backs, by the hand of the Master himself, in the Temple Hall, and were frequently whipped on Sundays in the church, in the presence of the whole congregation.

Brother Adam de Valaincourt, a knight of a noble family, quitted the order of the Temple, but afterwards returned, smitten with remorse for his disobedience, and sought to be admitted to the society of his quondam brethren. He was compelled by the Master to eat for a year on the ground with the dogs; to fast four days in the week on bread and water, and every Sunday to present himself naked in the church before the high altar, and receive the discipline at the hands of the officiating priest.†

Returning from the penitential cell and ascending the winding staircase of the turret, we reach a small doorway which opens upon a *Triforium*, or covered gallery, formed by the “lean to,” or sloping outer roof of the circular aisle of the Round Tower. Into this *Triforium* have been removed the greater part of the monuments which disfigured the walls and columns of the interior of the church. Previous to the recent restoration, the huge monuments and monumental tablets had increased to such an extent as to destroy the beauty of the building, and seriously endanger its stability, for in order to fix these vain memorials of departed mortality, incisions had been made in the walls and columns, with a reckless disregard of the consequences. When these monuments had been taken down from their places, and the church had been repaired, it was found that to replace

* *Jac. de Vit.* De Religione fratrum militiæ Templi, cap. 65.

† *Processus contra Templarios*, apud Dupuy, p. 65; ed. 1700.

them in their original positions would utterly destroy the beautiful architectural effect, to produce which so much money, care, and labour had been expended, and it was therefore determined, after many schemes for the location of them had been proposed and rejected, to place them in their present position in the *Triforium*.

These monuments were erected to the memory of distinguished lawyers, members of the honourable and learned societies of the Inner and Middle Temple. Among them will be observed the monuments of numerous lord chancellors, councillors of state, chief justices and judges, barons of the exchequer, attorneys and solicitors general, masters of the rolls, masters in chancery, members of parliament, baronets, knights, serjeants at law, treasurers, readers, and benchers of the Inner and Middle Temple, prothonotaries of the Court of Common Pleas, clerks in chancery, barristers, authors, poets, clergymen and chaplains of the Temple Church, and fellows and students of the two societies, and amongst all this goodly company may be observed the monuments of many pious, noble, and distinguished ladies.

Immediately on the left of the entrance into the *Triforium* is the kneeling monumental effigy of Martin, recorder of London; and beyond it, under an alcove or canopy, is the recumbent figure of the famous lawyer, Edmund Plowden, who died in the year 1584. On the buttress of the north-west side of the tower is the monument of the beautiful and accomplished Miss Mary Gaudy, who fell a victim to the small-pox at the age of twenty-two years. Upon it is the following epitaph.

“ This faire young virgin, for a nuptiall bed
More fitt, is lodg'd (sad fate !) amongst the dead ;
Stormed by rough windes, soe falls in all her pride
The full blowne rose design'd to adorne a bride.”

The monument of the great Selden, one of the most learned men of the seventeenth century, has been placed in the body of the church, against the northern wall of the choir.

Around the *Triforium* will be observed six apertures, opening into the interior of the Round through the interlaced arcade. They are placed over the centre of the arches resting upon the clustered columns, and are divided in the centre by a mullion, or upright bar of stone. Most of these apertures, previous to the recent restoration, had been filled up with modern masonry, which has been removed, and a greater degree of lightness and airiness has thus been imparted to the interior of the tower.

The top of the aisle, now covered with the slanting roof of the *Triforium*, seems formerly to have been open to the weather, and to have formed a flat circular terrace covered with lead, as the effects of exposure to the wind and rain were plainly perceptible on the steps and pavement leading into the staircase turret.

The Round Towers of the Templars appear to have partaken of the character of the fortress and the church, and were fit emblems of the peculiar profession of those military monks, "*the soldiers of God*," who so strangely blended the character of the *devotee* with that of the *warrior*, uniting "WARFARE with RELIGION, that religion being *armed*, might make her way with the SWORD." The Round Tower of the Temple Church at Acre was the scene of the death struggle of the band of gallant Templars who fought to the last in defence of the Christian faith in Palestine.

The circular form of the oldest portion of the Temple Church imparts an additional interest to the venerable fabric, as there are only three other ancient churches in England of this shape. It has been stated that all the churches of the Templars were built in the circular form, after the model of the church of the holy

sepulchre at Jerusalem ; but this was not the case. The numerous remains of these churches, to be met with in various parts of Christendom, prove them to have been built of all shapes, forms, and sizes.

A round tower at the west end of a square church is certainly a frequent characteristic of the ecclesiastical buildings of the Templars, that being the form of that interesting ancient edifice at Jerusalem from which the warlike monks of the middle ages derived their peculiar appellation of “*KNIGHTS OF THE TEMPLE*.”

From the *Triforium* the circular staircase of the turret ascends to the leads on the top of the church, from whence, at an early hour in the morning, or in fine summer weather, a magnificent view may be obtained of the Thames and the Surrey hills ; but the prospect is generally clouded and concealed from view by the disgusting and disfiguring smoke of London.

The three great slanting timber roofs surmounting the choir of the church, present to the beholder a vast mass of woodwork, composed of oak and chesnut beautifully put together, and framed in three compartments with coupled rafters. It was found in a very sound and perfect state, and has scarcely been touched by the workmen. On contemplating these spacious and lofty roofs, and the stone ceiling below them, we cannot but be struck with surprise and admiration at the skill and talents of the ancient builders, when we reflect that the vast mass of timber and stone rests upon the six slender marble columns in the choir of the church.

Previous to the recent restoration, the staircase turret had become greatly decayed, and had been patched up with brickwork and plaster ; and the steps of the staircase were so worn as to render the ascent somewhat dangerous. The turret has now been thoroughly repaired and restored, and has been surmounted by a

spire, in which the church bell has been placed. This bell has at different periods been shifted about from place to place. At one time it stood in a small modern turret upon the roof of the choir; then it was hung to the rafters of the Round Tower, and now it has been brought back to its proper position in a spire over the staircase turret.

At the west-end of the south aisle of the choir, corresponding with the doorway opening upon the staircase turret, there formerly existed a doorway and staircase communicating with a very curious ancient structure called the chapel of St. Anne, which stood on the south side of the Round, but was unfortunately removed during a partial repair of the Church in 1827. It was two stories in height. The lower story communicated with the Round through a doorway formed under one of the arches of the circular arcade, and the upper story communicated with the body of the church by the doorway and staircase, recently stopped up. The roofs of these apartments were vaulted, and traversed by cross-ribs of stone, ornamented with bosses at the point of intersection.* This chapel anciently opened upon the cloisters, and formed a private medium of communication between the convent of the Temple and the church. It was here that the papal legate and the English bishops frequently had conferences respecting the affairs of the English clergy, and in this chapel Almeric de Montforte, the pope's chaplain, who had been imprisoned by king Edward the First, was set at liberty at the instance of the Roman pontiff, in the presence of the archbishop of Canterbury, and the Bishops of London, Lincoln, Bath, Worcester, Norwich, Oxford, and several other prelates, and of many distinguished laymen; the said Almeric having previously taken an

* See the plan of this chapel and of the Temple Church, in the *vetusta monumenta* of the Society of Antiquaries.

oath that he would forthwith leave the kingdom, never more to return without express permission.* In times past, this chapel of St. Anne, situate on the south of “the round about walles,” was widely celebrated for its productive powers. It was resorted to by barren women, and was of great repute for making them “joyful mothers of children!” †

There were formerly numerous priests attached to the Temple Church, the chief of whom was styled *custos* or guardian of the sacred edifice. King Henry the Third, for the salvation of his own soul, and the souls of his ancestors and heirs, gave to the Templars eight pounds per annum, to be paid out of the exchequer, for the maintenance of three chaplains in the Temple to say mass daily for ever: one was to pray in the church for the king himself, another for all christian people, and the third for the faithful departed. ‡ Idonca de Veteri Ponte also gave thirteen bovates of her land, at Ostrefeld, for the support of a chaplain at the house of the Temple at London, to pray for her own soul and that of her deceased husband, Robert de Veteri Ponte. §

The *custos* or guardian of the Temple Church was appointed by the Master and Chapter of the Temple, and entered upon his spiritual duties, as did all the priests and chaplains of the order, without any admission, institution, or induction. He was exempt from the ordinary ecclesiastical authority, and was to pay perfect obedience in all matters, and upon all occasions, to the Master of

* Acta fuerunt hæc in capellâ juxta ecclesiam, apud Novum Templum London, ex parte Australi ipsius ecclesiæ sitâ, coram reverendis patribus domino archiepiscopo et episcopis, &c. &c. Acta *Rymeri*, tom. ii. p. 193, ad ann. 1282.

† Anecdotes and Traditions published by the *Camden Society*. No. clxxxi. p. 110.

‡ De tribus Capellanis inveniendis, apud Novum Templum, Londoniarum, pro animâ Regis Henrici Tertii. Ex regi-t. Hosp. S. Johannis Jerus. in Angliâ. Bib. Cotton, f. 25. a.

§ Ibid, 30. b.

the Temple, as his lord and BISHOP.* The priests of the order took precisely the same vows as the rest of the brethren, and enjoyed no privileges above their fellows. They remained, indeed, in complete subjection to the knights, for they were not allowed to take part in the consultations of the chapter, unless they had been enjoined so to do, nor could they occupy themselves with the cure of souls unless required. The Templars were not permitted to confess to priests who were strangers to the order, without leave so to do.

“ Et les freres chapeleins du Temple dovinent oyr la confession des freres, ne nul ne se deit confesser a autre chapelein saunz counge, car il ount greigneur poer du Pape, de els assoudre que un eresque.”

The particular chapters of the Master of the Temple, in which transgressions were acknowledged, penances were enjoined, and quarrels were made up, were frequently held on a Sunday morning in the above chapel of St. Anne, on the south side of the Temple Church, when the following curious form of absolution was pronounced by the Master of the Temple in the Norman French of that day.”

“ LA MANERE DE TENIR CHAPITRE E D’ASSOUDRE.”

“ Apres chapitre dira le MESTRE, ou cely qe tendra le chapitre. ‘ Beaus seigneurs freres, le pardon de nostre chapitre est tiels, qe cil qui ostant les almones de la meson a tout e male resoun, ou tenist aucune chose en noun de propre, ne prendreit u tens ou pardoun de nostre chapitre. Mes toutes les choses qe vous lessez a dire pour hounte de la char, ou pour poour de la justice de la mesoun qe lein ne la prenge requier Dieu, e de par la poeste, que

* History of the Knights Templars, 2nd edition, p. 74.

*nostre sire otria a sein pere, la quele nostre pere le papel lieu tenavnt a terre a otrye a la maison, e a noz sovereyns, e nous de par Dieu, e de par nostre mestre, e de tout nostre chapitre tiel pardoun come ieo vous puis fere, ieo la vous faz, de bon quer, e de bone volonte. E prioms nostre sire, qe issi veraïement come il pardona a la glorieuse Magdaléyne, quant ele plura ses pechez. E al larron en la croiz mis pardona il ses pechez, e a vous fuce les vos a pardone a moy les miens. Et pry vous que se ieo ouges meffis oudis a mil de vous que vous depleise que vous le me pardonez.’ ” **

THE MANNER OF HOLDING THE CHAPTER AND OF PRONOUNC-
ING ABSOLUTION.

“ At the close of the chapter, the Master or the President of the chapter shall say, ‘ Good and noble brethren, the pardon of our chapter is such, that he who unjustly maketh away with the alms of the house, or holdeth anything as his own property, hath no part in the pardon of our chapter, or in the good works of our house. But those things which through shame-facedness, or through fear of the justice of the order, you have neglected to confess before God, I, by the power which our Lord obtained from his Father, and which our father the pope, his vicar, has granted to the house, and to our superiors, and to us, by the authority of God and our Master, and all our chapter, grant unto you, with hearty good will, such pardon as I am able to give. And we beseech our Lord, that as he forgave the glorious Mary Magdalene when she bewailed her sins, and pardoned the robber on the cross, that he will in like manner mercifully pardon both you and me. And if I have wronged any of you, I beseech you to grant me forgiveness.’ ”

* *Acta contra Templarios.* Concil. Mag. Brit., tom. ii. p. 383.

The Temple Church in times past contained many holy and valuable relics, which had been sent over by the Templars from Palestine. Numerous indulgences were granted by the bishops of London, to all devout Christians who went with a lively faith to adore these relics. The bishop of Ely also granted indulgences to all the faithful of his diocese, and to all pious Christians who attended divine worship in the Temple Church, to the honour and praise of God, and his glorious mother the Virgin Mary, the resplendent Queen of Heaven, and also to all such as should contribute out of their goods and possessions, to the maintenance and support of the lights which were kept eternally burning upon the altars.*

The present tessellated pavement of the Temple Church is modern. It is composed of glazed encaustic tiles, arranged and executed in the style of the early examples of tessellated pavement. The old tiles found in the church beneath the modern floor have been removed, but it is hoped that they will be brought back and carefully preserved in some part of the present fabric as interesting relics and memorials of past times.

All the monumental remains of the ancient Knights Templars, formerly existing in the Temple Church, have unfortunately long since been utterly destroyed. Burton, the antiquary, who was admitted a member of the Inner Temple, in the reign of Queen Elizabeth, on the 20th of May, 1593, tells us that in his time there was in the body of the church "a large blew marble inlaid with brasse," with this circumscription—" *Hic requiescit Constantius de Houerio, quondam visitator generalis ordinis militiæ Templi in Angliâ, Franciâ, et Italiâ.*"† "Here lies Constance de Hover, for-

* E registro mun. eviden. Prior. Hosp. Sanc. Joh. fol. 23, b.; fo. 24, a.

† *Burton's Leicestershire*, p. 235, 236.

merly visitor-general of the order of the Temple, in England, France, and Italy.” Not a vestige of this interesting monument now remains. During the recent excavation in the churchyard for the foundations of a new organ gallery, two very large stone coffins were found at a great depth below the present surface, which doubtless enclosed the mortal remains of distinguished Templars. The churchyard appears to abound in ancient stone coffins.

Amongst the many distinguished persons interred in the Temple Church was WILLIAM PLANTAGENET, the fifth son of Henry the Third, who died A. D. 1256, under age.* The greatest desire was manifested by all classes of persons to be buried in the cemetery of the Templars.

King Henry the Third provided for his own interment in the Temple by a formal instrument couched in the following pious and reverential terms :—

“To all faithful Christians to whom these presents shall come, Henry by the grace of God king of England, lord of Ireland, duke of Normandy and Aquitaine, and count of Anjou, salvation. Be it known to all of you, that we, being of sound mind and free judgment, and desiring with pious forethought to extend our regards beyond the passing events of this life, and to determine the place of our sepulture, have, on account of the love we bear to the order and to the brethren of the chivalry of the Temple, given and granted, after this life’s journey has drawn to a close, and we have gone the way of all flesh, our body to God and the blessed Virgin Mary, and to the house of the chivalry of the Temple at London, to be there buried, expecting and hoping that through our Lord and Saviour it will greatly contribute to the salvation of our soul We desire that our body, when we have departed this life, may be

* *Mills’ Catalogues*, p. 145. *Speed*, p. 551. *Sandford’s Genealogies*, p. 92, 93; 2nd edition.

carried to the aforesaid house of the chivalry of the Temple, and be there decently buried, as above mentioned. . . . As witness the venerable father R., bishop of Hereford, &c. Given by the hand of the venerable father Edmund, bishop of Chichester, our chancellor, at Gloucester, the 27th of July, in the nineteenth year of our reign.”*

Queen Eleanor also provided in a similar manner for her interment in the Temple Church, the formal instrument being expressed to be made with the consent and approbation of her lord Henry, the illustrious king of England, who had lent a willing ear to her prayers upon the subject.† These sepulchral arrangements, however, were afterwards altered, and the king by his will directed his body to be buried as follows:—“I will that my body be buried in the church of the blessed Edward at Westminster, there being no impediment, having formerly appointed my body to be buried in the New Temple.”‡

On the floor of “THE ROUND” of the Temple Church, the oldest part of the existing fabric, repose the famous monumental effigies of secular warriors with their legs crossed in token that they had assumed the cross and taken the vow to march to the defence of the christian faith in Palestine. These cross-legged effigies have consequently been termed “the monuments of the crusaders,” and by some persons “monuments of Knights Templars.” They are so singular and interesting that a separate chapter must be devoted to the consideration of them, and of the curious discoveries made during the recent excavations and researches in the tombs beneath them.

* Ex Registr. Hosp. S. Joh. Jerus. in Angliâ, in *Bib. Cotton.* fol. 25 a.

† Ib.

‡ *Nicholas, Testamenta Vetusta*, p. 6.



CHAPTER III.

THE TEMPLE CHURCH.

The monumental effigies in the Temple Church—The cross-legged knights—Inquiries concerning them—Their connexion with the ancient order of the Temple—Excavations recently made beneath the figures—Discovery of stone coffins and enormous skeletons clothed in sackcloth—Some account of the knights and warriors they were intended to commemorate—Sir Geoffrey de Magnaville earl of Essex and constable of the Tower—The earl of Pembroke the Protector—The Lord de Ros, &c. &c.—Ancient monuments of the Hospitallers in the Temple Church.

“ The knights are dust,
 And their good swords are rust,
 Their souls are with the saints, we trust.”

THE mail-clad monumental effigies reposing side by side on the pavement of “the Round” of the Temple Church, have been supposed to be monuments of Knights Templars, but this is not the case. The Templars were always buried in the habit of their order, and are represented in it on their tombs. This habit was a long white mantle, as before mentioned, with a red cross over the left

breast ; it had a short cape and a hood behind, and fell down to the feet unconfined by any girdle. In a long mantle of this description, with the cross of the order carved upon it, is represented the Knight Templar Brother Jean de Dreux, in the church of St. Yvod de Braine in France, with this inscription, in letters of gold, carved upon the monument—F. JEAN LI TEMPLIER FUIS AU COMTE JEAN DE DREUX.*

Although not monuments of Knight Templars, yet these interesting cross-legged effigies have strong claims to our attention upon other grounds. They appear to have been placed in the Temple Church, to the memory of a class of men termed “ Associates of the Temple,” who, though not actually admitted to the holy vows and habit of the order, were yet received into a species of spiritual connexion with the Templars, curiously illustrative of the superstition and credulity of the times.

Many piously-inclined persons of rank and fortune, bred up amid the pleasures and the luxuries of the world, were anxiously desirous of participating in the spiritual advantages and blessings believed to be enjoyed by the holy warriors of the Temple, in respect of the good works done by the fraternity, but could not bring themselves to submit to the severe discipline and gloomy life of the regularly-professed brethren. For the purpose of turning the tendencies and peculiar feelings of such persons to a good account, the Master and Chapter of the Temple assumed the power of admitting them into a spiritual association and connexion with the order, so that, without renouncing their pleasures and giving up their secular mode of life, they might share in the merit of the good works performed by the brethren. The mode in which this was

* *Monumens de la monarchie Française, par Montfaucon, tom. ii. p. 184, plate 1, p. 185. Hist. de la Maison de Dreux, p. 86, 276.*

frequently done is displayed to us by the following public authentic document, extracted by Ducange from the Royal Registry of Provence.

“ Be it known to all persons present and to come, that in the year of the incarnation 1209, in the month of December, I, William D. G., count of Forcalquier, and son of the deceased Gerald, being inspired with the love of God, of my own free will, and with hearty desire, dedicate my body and soul to the Lord, to the most blessed Virgin Mary, and to the house of the chivalry of the Temple, in manner following. If at any time I determine on taking the vows of a religious order, I will choose the religion of the Temple, and none other ; but I will not embrace it except in sincerity, of my own free will, and without constraint. Should I happen to end my days amid the pleasures of the world, I will be buried in the cemetery of the house of the Temple. I promise, through love of God, for the repose of my soul, and the souls of my parents, and of all the dead faithful in Christ, to give to the aforesaid house of the Temple and to the brethren, at my decease, my own horse, with two other saddle-horses, all my equipage and armour complete, as well iron as wood, fit for a knight, and a hundred marks of silver. Moreover, in acknowledgment of this donation, I promise to give to the aforesaid house of the Temple, and to the brethren, as long as I lead a secular life, a hundred pennies a year at the feast of the nativity of our Lord ; and all the property of the aforesaid house, wheresoever situate, I take under my safeguard and protection, and will defend it in accordance with right and justice against all men.

“ This donation I have made in the presence of Brother Peter de Montaigu, Preceptor of Spain ; Brother Peter Cadelli, Preceptor of Provence ; and many other brothers of the order.

“ And we, Brother Peter de Montaign, Master, with the advice and consent of the other brothers, receive you, the aforesaid Lord William, count of Fourcalquier, as a benefactor and brother (*in donatum et confratrem*) of our house, and grant you a bountiful participation in all the good works that are done in the house of the Temple, both here and beyond sea. Of this our grant are witnesses, of the brethren of the Temple, Brother William Cadelli, Preceptor of Provence; Brother Bermond, Preceptor of Rue; the reverend Brother Chosoardi, Preceptor of Barles; Brother Jordan de Mison, Preceptor of Embrun; Brother G. de la Tour, Preceptor of the house of Limaise. Of laymen are witnesses, the lady countess, the mother of the aforesaid count; Gerald, his brother, &c. &c.” *

William of Asheby in Lincolnshire was admitted into this species of spiritual confraternity with the Templars, as appears from the following grant to the order.

“ William of Asheby, to all the barons and vavasors of Lincolnshire, and to all his friends and neighbours, both French and English, Salvation. Be it known to all present and to come, that since the knights of the Temple have received me into confraternity with them, and have taken me under their care and protection, I the said William have, with the consent of my Brothers Ingram, Gerard, and Jordan, given and granted to God and the blessed Mary, and to the aforesaid knights of the Temple, all the residue of my waste and heath land, over and above what I have confirmed to them by my previous grant . . . &c. &c.” †

By these curious arrangements with secular persons, the Templars

* *Ducange*. Gloss. tom. iii. p. 16, 17; ed. 1678, verb *Oblati*.

† *Peck*, MS. vol. iv. p. 67.

succeeded in attaching men of rank and influence to their interests, and in obtaining bountiful alms and donations, both of land and money ; and it is probable that the cross-legged monuments in the Temple Church were erected to the memory of secular warriors who had been admitted amongst the class of associated brethren of the Temple, and had bequeathed their bodies to be buried in the Temple cemetery.

During the recent repairs it became necessary to make an extensive excavation in the Round, and beneath these monumental effigies were found two enormous stone coffins, together with five leaden coffins curiously and beautifully ornamented with a device resembling the one observable on the old tessellated pavement of the Church ; and an arched vault, which had been formed in the inner circular foundation of the Church, supporting the clustered columns and the round tower. The leaden coffins had been inclosed in small vaults, the walls of which had perished. The skeletons within them were entire and undisturbed ; they were enveloped in coarse sackcloth, which crumbled to dust on being touched. One of these skeletons measured six feet four inches in length, and another six feet two inches ! The large stone coffins were of immense thickness and weight ; they had long previously been broken open and turned into charnel-houses. In the one nearest the south window were found three skulls, and a variety of bones, amongst which were those of some young person. Upon the lid, which was composed of Purbeck marble, was a large and elegantly-shaped cross, beautifully sculptured, and in an excellent state of preservation. The vault constructed in the solid foundation of the pillars of the round tower, on the north side of the Church, contained the remains of a skeleton wrapped in sackcloth ; the skull and the upper part

of it were in a good state of preservation, but the lower extremities had crumbled to dust.

Neither the number nor the position of the coffins below corresponded with the figures above, and it was quite clear that these last had been removed from their original position.

In Camden's *Britannia*, the first edition of which was published in the 38th of Eliz., A.D. 1586, we are informed that many noblemen lie buried in the Temple Church, whose effigies are to be seen cross-legged, among whom were William the father, and William and Gilbert his sons, earls of Pembroke and marshals of England.* Stow, in his *Survey of London*, the first edition of which was published A.D. 1598, speaks of them as follows :

“ In the round walk (which is the west part without the quire) there remain monuments of noblemen there buried, to the number of eleven. *Eight* of them are images of armed knights : *five* lying cross-legged, as men vowed to the Holy Land against the infidels and unbelieving Jews, the other three straight-legged. The rest are coped stones, all of gray marble.” † A manuscript history of the Temple in the Inner Temple library, written at the commencement of the reign of Charles the First, tells us that “ the crossed-legged images or portraitures remain carved in stone in *the middle of the round walke, environed with barres of iron.*” ‡ And Dugdale, in his *Origines Juridiciales*, published 1666, thus describes

* Plurimique nobiles apud eos humati fuerunt, quorum imagines visuntur in hoc Templo, tibiis in crucem transversis (sic enim sepulti fuerunt quotquot illo sæculo nomina bello sacro dedissent, vel qui ut tunc temporis sunt locuti crucem suscepissent.) E quibus fuerunt Guilielmus Pater, Guilielmus et Gilbertus ejus filii, omnes marescalli Angliæ, comitesque Pembrochiæ.—*Camden's Britannia*, p. 375.

† *Stow's Survey*.

‡ MS. Inner Temple Library, No. 17. fol. 402.

them: "Within a spacious *grate of iron in the midst of the round walk* under the steeple, do lye *eight* statues in military habits, each of them having large and deep shields on their left armes, of which *five* are cross-legged. There are also three other gravestones lying about five inches above the level of the ground, on one of which is a large escoccheon, with a lion rampant graven thereon." * Such is the ancient account of these monuments. Previous to the recent restoration, however, *six* instead of five cross-legged statues were to be seen, making *nine* armed knights, whilst only *one* coped gravestone remained. The effigies were no longer inclosed "within a spacious grate of iron," but were divided into two groups environed by iron railings, and were placed on either side of the entrance to the oblong portion of the church.

The change made in their original position appears to have been effected at the time that the church was so shamefully disfigured by the Protestant lawyers, either in the year 1682, when it was "thoroughly repaired," or in 1695, when "the ornamental screen was set up in it;" inasmuch, as we are informed by a newspaper, called the *Flying Post*, of the date of the 2nd of January, 1696, that Roger Gillingham, Esq., treasurer of the Middle Temple, who died on the 29th of December, 1695, æt. seventy, had the credit of facing the Temple Church with New Portland stone, and of "*marshalling the Knight's Templars in uniform order.*"

The position of these monumental effigies, therefore, previous to the recent repair and restoration of the church formed no clue to their identification, but tradition had long pointed out certain of the figures as the representatives of distinguished barons and warriors of past times who had been great benefactors to the Knights Templars, and had been buried in the Temple Church.

* *Origines Juridicales*, p. 173.

The armorial bearings on their shields, and the general opinion of antiquaries, tended to confirm the accounts that had long been prevalent respecting them.

Previous to the recent reparation of the church, these effigies were in a very decayed and dilapidated condition, but they have been restored with great skill by Mr. Richardson the sculptor, who has succeeded in imparting to them all their original freshness, grace, and beauty. The most interesting, and one of the most ancient of these monuments, represents Geoffrey de Magnaville, earl of Essex. It displays an armed knight with his legs crossed,* in token that he had assumed the cross, and taken a vow to fight in defence of the christian faith. The body is encased in chain mail, over which is worn a loose flowing garment confined to the waist by a girdle, the right arm is placed on the breast, and the left supports a long shield charged with rays on a diamond ground. On the right side hangs a ponderous sword of immense length, and the head, which rests on a stone cushion, is covered with an elegantly-shaped helmet. This interesting figure is placed between the first and second columns immediately on the left of a person entering the Round through the western doorway. Mr. Richardson, who has restored it to its present state of beauty and perfection, has furnished me with the following particulars.

“ This effigy appears to have been executed in the reign of king Henry the Second, as the high and singular flat-topped iron cap with an iron band running under the chin, exactly resembles the helmet worn by king Henry the Second, as represented on his great seal. The figure is composed of Sussex marble; the plinth

* Some surprise has been expressed that the effigies of women should be found in this curious position. It must be recollected, that women frequently fought in the field during the Crusades, and were highly applauded for so doing.

measures seven feet one and a half inches in length ; it is two feet eleven inches wide at the head, and two feet six inches at the feet. The cushion under the head is laid corner-ways or diamond-shaped, and is well indented. The features are hard ; the nose long ; the eyes deeply sunk, and the mouth fretful. It is the only effigy, excepting that of De Ros, which is without a *moustache*. The body and limbs are cased in small ring mail covered with a flowing surcoat, which reaches below the knee ; the legs are very meagre, and appear to be intentionally deformed. The spur is the single pointed spur ; the spur-straps are narrow, and there is no supporter at the feet. The shield is kite-shaped and diapered ; it covers a great part of the left side, and has engraved upon it in bold relief an escarbuncle, from whence proceed flowery rays extending in all directions to the outside rounded edge of the shield. The sword and shield-belts are broad, and the latter are enriched with a narrow border.”

From two ancient manuscript accounts of the foundation of Walden Abbey, written by the monks of that great religious house, we learn that Geoffrey de Magnaville, earl of Essex, the founder of it, being slain by an arrow in the year 1144, was taken by the Knights Templars to the Old Temple ; that he was afterwards removed to the cemetery of the New Temple, and that his body was buried under the porch before the western door of the church. During the recent excavations in the porch, a broken sarcophagus of Purbeck marble was found just beneath the pavement. It contained a skull and some bones of very great antiquity.

Sir Geoffrey de Magnaville was one of the most violent of those “barons bold” who desolated England during the stormy reign of king Stephen. He was the son of that famous soldier, Geoffrey de Magnaville, who fought at the battle of Hastings, and was endowed

by the Conqueror with one hundred and eighteen lordships in England. On the accession of king Stephen to the throne, Sir Geoffrey was made constable of the Tower, and created earl of Essex, but he soon quarrelled with his royal master and benefactor, and collecting together his vassals and adherents, he raised the standard of rebellion. He was joined by crowds of freebooters and needy adventurers, and speedily found himself at the head of a powerful army. He laid waste the royal domains, pillaged the king's servants, and subsisted his followers upon plunder. He took and sacked the town of Cambridge, laid waste the surrounding country, and stormed several royal castles. He was afterwards compelled to retreat for a brief period into the fens before a superior force led against him by king Stephen in person.

The most frightful excesses are said to have been committed by this potent earl. He sent spies, we are told, to beg from door to door, and discover where rich men dwelt, that he might seize them at night in their beds, throw them into dungeons, and compel the payment of a heavy ransom for their liberty.* He got by water to Ramsey, and entering the abbey of St. Benedict at morning's dawn, surprised the monks asleep in their beds after the fatigue of nocturnal offices; he turned them out of their cells, filled the abbey with his soldiers, and made a fort of the church; he took away all the gold and silver vessels of the altar, the copes and vestments of the priests and singers ornamented with precious stones, and all the decorations of the church, and sold them for money to reward

* *Henry Huntingdon*, lib. viii. *Rer. Anglicar. script.* post Bedam, p. 393. *Chron. Gervasii*, apud script. X. col. 1360. *Radulph de Diceto*, ib. col. 508. *Vir autem iste magnanimus, velut equus validus et infrænus, maneria, villas, cæteraque, proprietatem regiam contingentes, invasit, igne combussit, &c. &c.* MS. in Bibl. Arund., A. D. 1647, a. 43. cap. ix., now in the Library of the Royal Society. *Annales Dunstaple* apud Hearne, tom. i. p. 25.

his soldiers.* The monkish historians of the period speak with horror of these sacrilegious excesses.

“He dared,” says William, the monk of Newburgh, who lived in the reign of king Stephen, “to make that celebrated and holy place a robber’s cave, and to turn the sanctuary of the Lord into an abode of the devil. He infested all the neighbouring provinces with frequent incursions, and at length, emboldened by constant success, he alarmed and harassed king Stephen himself by his daring attacks. He thus, indeed, raged madly, and it seemed as if the Lord slept and cared no longer for human affairs, or rather his own, that is to say, ecclesiastical affairs, so that the pious labourers in Christ’s vineyard exclaimed, ‘Arise, O God, maintain thine own cause . . . how long shall the adversary do this dishonour, how long shall the enemy blaspheme thy name?’ But God, willing to make his power known, as the apostle saith, endured with much ‘long-suffering the vessels of wrath fitted to destruction,’ and at last smote his enemies in their hinder parts. It was discovered indeed, a short time before the destruction of this impious man, as we have learned from the true relation of many witnesses, that the walls of the church sweated pure blood,—a terrible manifestation, as it afterwards appeared, of the enormity of the crime, and of the speedy judgment of God upon the sinners.”†

For this sacrilege and impiety Sir Geoffrey was excommunicated,

* *Vasa autem altaris aurea et argentea Deo sacrata, capas etiam cantorum lapidibus preciosis ac opere mirifico contextas, casulas cum albis et cæteris ecclesiastici decoris ornamentis rapuit, &c.* MS. ut sup. *Gest. reg. Steph.* p. 693, 694.

† *De vitâ sceleratâ et condigno interitu Gaufridi de Magnavilla.—Guill. Neubr.* lib. i. cap. xi. p. 44 to 46. Henry of Huntingdon, who lived in king Stephen’s reign, and kept up a correspondence with the abbot of Ramsay, thus speaks of this wonderful phenomenon, of which he declares himself an eye-witness. *Dum autem ecclesia illa pro castello teneretur, ebullivit sanguis a parietibus ecclesiæ et claustrî adjacentis, indignationem divinam manifestans; sceleratorum exterminationem denuntians, quod quidem multi viderant, et ego*

but, deriding the spiritual thunders, he went and laid siege to the royal castle at Burwell. After a successful attack which brought him to the foot of the rampart, he took off his helmet, it being summer-time and the weather hot, that he might breathe more freely, when a foot soldier belonging to the garrison shot an arrow from a loophole in the castle wall, and gave him a slight wound on the head: "which slight wound," says our worthy monk of Newburgh, "although at first treated with derision, after a few days destroyed him, so that that most ferocious man, never having been absolved from the ecclesiastical curse, went to hell." *

Peter de Langtoft thus speaks of these evil doings of the earl of Essex, in his curious poetic chronicle.

" The abbay of Ramescie bi nyght he robbed it
 The tresore bare aweie with hand thei myght on hit.
 Abbot, and prior, and monk, thei did outchace,
 Of holy kirke a toure to theft thei mad it place.
 Roberd the Marmion, the same wayes did he,
 He robbed thorgh treson the kirk of Couentre.
 Here now of their schame, what chance befelle,
 The story sais the same soth as the gospelle.
 Geffrey de Maundeuille to fele wrouh he wouh,†
 The deuelle gald him his while with an arrowe him slouh.
 The gode bishop of Chestre cursed this ilk Geffrey,
 The lif out of his estre in cursing went away.
 Arnulf his sonne was taken als thefe, and brouht in bond,
 Before the kyng forsaken, and exiled out of his lond."‡

ipse quidem meis oculis inspexi! Script. post Bedam. lib. viii. p. 393, ed. 1601, Francfort. Hoveden, who wrote shortly after, has copied this account. Annales, ib. p. 488.

* *Guill. Neubr, ut supr. p. 45, 46. Chron. Gervasii, apud X. script. col. 1360. Annal. S. Augustin. Trivet ad ann. 1144, p. 14. Chron. Brompton, col. 1033. Hoveden, ut supr. p. 488.*

† Grew mad with much anger.

‡ Peter Langtoft's Chronicle, vol. i. 123, by Robert of Brunne, translated from a MS. in the Inner Temple Library, Oxon. 1725.

The monks of Walden tell us, that as the earl lay wounded on his sick couch, and felt the hand of death pressing heavy upon him, he bitterly repented of his evil deeds, and sought, but in vain, for ecclesiastical assistance. At last some Knights Templars came to him, and finding him humble and contrite, praying earnestly to God, and making what satisfaction he could for his past offences, they threw over him the habit of their religion marked with the red cross. After he had expired, they carried the dead body with them to the Old Temple at London; but as the earl had died excommunicated, they durst not give him a christian burial in consecrated ground, and they accordingly soldered him up in lead, and hung him on a crooked tree in their orchard.* Some years afterwards, through the exertions and at the expense of William, whom the earl had made prior of Walden Abbey, his absolution was obtained from Pope Alexander the Third, so that his body was permitted to be received amongst Christians, and the divine offices to be celebrated for him. The prior accordingly endeavoured to take down the corpse and carry it to Walden; but the Templars, being informed of his design, buried it in their own cemetery at the New Temple,† in the porch before the west door of the church.‡

* In pomærio suo, veteris scilicet Templi apud London, canali inclusum plumbeo, in arbore torvâ suspenderant. *Ancient MS. de fundatione cenobii Sancti Jacobi de Waldena*, fol. 43, a. cap. ix. no. 51, in the Library of the Royal Society.

† Cumque Prior ille, corpus defunctum deponere, et secum Waldenam transferre satageret, Templarii caute premeditati, statim illud tollentes, in ciniterio Novi Templi ignobili satis tradiderunt sepultura.—Ib.

‡ A. D. MCLXIII, sexto kal. Octobris, obiit Galfridus de Mandeuil, comes Essexiæ, fundator primus hujus monasterii de Walden, ejus corpus jacet Londoniis humatum, apud Temple-bar in porticu ante ostium ecclesiæ occidentale. MS. in the library of the Royal Society, marked No. 29, entitled *Liber de fundatione Sancti Jacobi Apostoli de Waldena*. Cotton, MS. Vesp E. vi. fol. 25.

Pope Alexander, from whom the absolution was obtained, was elected to the pontifical chair in September, 1159, and died in 1181. It was this pontiff who, by the bull *omne datum optimum*, promulgated in the year 1162, conceded to the Templars the privilege of having their own cemeteries free from the interference of the regular clergy. The land whereon the convent of the New Temple was erected, was purchased soon after the publication of this bull, and a cemetery was doubtless consecrated there for the brethren long before the completion of the church. To this cemetery the body of the earl was removed after the absolution had been obtained, and when the church was consecrated by the patriarch, (A. D. 1185,) it was finally buried in the porch before the west door.

The monks of Walden tell us that this earl of Essex was *a religious man endowed with many virtues*.* He was married to the famous Roisia de Vere, of the family of the earls of Oxford, who in her old age led an ascetic life, and constructed for herself an extraordinary subterranean cell or oratory, which was curiously discovered towards the close of the last century.†

The next figure is comparatively in low relief; it is rudely sculptured, and appears to be the most ancient of all the monumental effigies in the Temple Church. We have no clue to its

* Hoveden speaks of him as a man of the highest probity, but irreligious. *Erat autem summæ probitatis, sed summæ in Deum obstinationis, magnæ in mundanis diligentie, magnæ in Deum negligentie.* *Hoveden ut supra.*

† It was a recess, hewn out of the chalk, of a bell shape and exactly circular, thirty feet high and seventy feet in diameter. The sides of this curious retreat were adorned with imagery in basso relievo of crucifixes, saints, martyrs, and historical pieces, which the pious and eccentric lady is supposed to have cut for her entertainment.—See the extraordinary account of the discovery, in 1742, of the Lady Roisia's Cave at Royston, published by *Dr. Stukeley*. Cambridge, 1795.

identification, but it was doubtless intended to commemorate some one of the early benefactors or associates of the most holy order of the Temple.

The figure is composed of Purbeck marble. The coffin lid on which it rests is seven feet two inches long. The head covering is plain and smooth, and there is no cushion under the head. The knight is habited in a coat of mail very rudely worked, and covered with a surcoat which reaches to the knee. The legs and feet are also covered with the same rude ring-armour. The character of the face is stern and aged, and the figure has a strait and stiff appearance. The toes point upwards, and fastened to the heel by a plain strapping is the early English or Norman single-pointed spur. A small part of a scabbard, rudely cut, is seen passing from under the long kite-shaped curved shield which lays close to the body, and covers the whole of the left side from the shoulder to the knee. The shield and sword-belts are quite plain. This effigy is in much lower relief, particularly about the head, than any of the others, and is without a supporter to the feet. It appears to have represented a person of exalted rank, as vestiges of gilding were discovered on all parts of it. The figure was in a worse state than any of the others, and appeared at first sight past hope of recovery.

The two monumental effigies between the adjoining columns on the north-east side of the Round are also unknown. They are very similar in appearance, and are the tallest of the whole group. The one is straight-legged, and has his hands clasped in prayer, whilst his feet rest upon two grotesque human heads; and the other has his legs crossed, with a face-guard covering the mouth. The first of these two monuments is of Purbeck marble, and the coffin-lid on which it rests measures seven feet two inches in length, by two

feet three inches and five eighths in width at the top, and two feet and one inch and a quarter at the bottom. The head is cased in an iron cap, with convex top, bordered by a two-inch head-band, from which, and from a narrow band around the face, springs zig-zag chain armour, which covers the body from head to foot. The countenance is youthful and noble, and graced with moustachios. The shield is plain, but the belts are studded with ornaments.

The grotesque heads which support the feet of this figure are adorned with woolly hair. They look like lawyers in their wigs, and some wags have consequently suggested that the figure is emblematical of the ancient Templars *trampling upon the LAW!*

The other figure is very similar to the one just described. It measures nearly seven feet in height, and the coffin-lid or plinth on which it rests measures seven feet one inch and a half in length, and two feet four inches in width. The sides do not taper from the head downwards like the rest, but are placed exactly parallel. Both the hands and legs of this figure are crossed; the eye is closed; the features are manly, and the forehead is well defined. The tunic falls below the knee, and is partially thrown open. The sword and shield bands are ornamented with rosets set in diamond-shaped ornaments.

Between the two groups of figures is a coped stone, which formed the lid of an ancient sarcophagus. The ridges upon it represent a cross, the top of which is adorned with a lion's head, whilst the foot rests on the head of a lamb. From the middle of the staff of the cross issue two fleurets or leaves. As the lion and the lamb were the emblems of the order of the Temple, it is probable that the sarcophagus to which this cooped stone belonged, contained the dead body either of one of the Masters, or of one of the visitors-general of the Templars.

During the recent excavation in the Round, a magnificent Purbeck marble sarcophagus was dug up, the lid of which had been polished, and was decorated with an elegant foliated cross. It was carefully re-interred after the repairs of the church had been completed.

The monumental effigies on the south side of the Round present to us a more interesting subject of inquiry than those on the north, inasmuch as three out of the four can be identified.

The tall and majestic figure between the two columns on the south-east side of the building, having a foliage ornament about the head, and the feet resting upon a lion, is the monumental effigy of

WILLIAM MARSHALL, EARL OF PEMBROKE,

Earl Marshall, and Protector of England, during the minority of king Henry the Third, and one of the greatest of the warriors and statesmen who shine in English history. Matthew Paris describes his burial in the Temple Church in the year 1119, and in Camden's time, (A. D. 1586,) the inscription upon his monument was legible. "In altero horum tumulo," says Camden, "literis fugientibus legi, *Comes Pembrochiæ,* et in latere, Miles eram Martis, Mars multos vicerat armis.*"* The effigy is cut out of a block of Petworth or Sussex marble, and represents a dignified and somewhat aged warrior in a recumbent position, with his head reclining on an octagonal cushion. The countenance is handsome, and the lines on the forehead and down each cheek impart an air of thoughtfulness and intelligence to the features. The head is enveloped in a hood of chain mail, which defends the body from the crown of the head to the sole of the foot. Over the shirt of mail, which falls to the knee, is a long flowing tunic, looped up on

* *Camden's Britannia*, p. 375, ed. 1600.

the left side. The shield is long and deep, and lies flatter to the body than the others. On the upper right-hand corner of it is a small copper plug, to which the ancient inscription was fastened. In his right hand the earl grasps a drawn sword, the point of which is thrust through the head and under-jaw of a lion upon which his feet rest. There is an appearance of pressure upon the lion from the feet of the figure, but the animal manifests no sign of pain or impatience. The scabbard of the earl's sword may be seen on his left side under the shield. This interesting effigy was broken into four pieces, and was in a very mutilated state, but it has been beautifully and faithfully restored by Mr. Richardson.

The family of the Marshalls derived their name from the hereditary office of earl marshall, which they held under the crown.

This William Marshall was the son and heir of John Marshall, earl of Strigul, and was the faithful and constant supporter of the royal house of Plantagenet. When the young Prince Henry, eldest son of king Henry the Second, was on his deathbed at the castle of Martel near Turenne, he gave to him, as his best friend, his cross to carry to Jerusalem.* On his return from the holy city, he was present at the coronation of Richard Cœur de Lion, and bore on that occasion the royal sceptre of gold surmounted by a cross.† King Richard the same year gave him in marriage Isabel de Clare, the only child and heiress of Richard de Clare, earl of Pembroke, surnamed Strongbow, and granted him with this illustrious lady the earldom of Pembroke.‡ The year following (A. D. 1190)

* Tradidit Willielmo Marescallo familiari suo, crucem suam Jerosolymam deferendam. *Hoveden* ad ann. 1183, apud rer. Anglie. script. post Bedam, p. 620.

† *Chron. Joan Brompton*, apud X. script. col. 1158. *Hoveden*, p. 655, 666.

‡ *Selden's Tit. of Honour* p. 677

he became one of the sureties for the performance by king Richard of his part of the treaty entered into with the king of France for the accomplishment of the crusade to the Holy Land, and on the departure of king Richard for the far East he was appointed by that monarch one of the council for the government of the kingdom during his absence.*

From the year 1189 to 1205 he was sheriff of Lincolnshire, and afterwards sheriff of Sussex, which office he held during the whole of king Richard's reign. He attended Cœur de Lion in his expedition to Normandy, and on the death of that monarch by the hand of Bertram, the cross-bow-man, before the walls of Castle Chaluz, he was sent over to England to keep the peace of the kingdom until the arrival of king John. In conjunction with Hubert, archbishop of Canterbury, he caused the freemen of England, both of the cities and boroughs, and most of the earls, barons, and free tenants, to swear fealty to John.†

On the arrival of the latter in England, he was constituted sheriff of Gloucestershire and of Sussex, and was shortly afterwards sent into Normandy at the head of a large body of forces. He commanded in the famous battle fought A. D. 1202 before the fortress of Mirabel, in which the unfortunate prince Arthur and his lovely sister Eleanor, "the pearl of Britany," were taken prisoners, together with the earl of March, most of the nobility of Poictou and Anjou, and two hundred French knights, who were ignominiously put into fetters, and sent away in carts to Normandy. This battle was followed, as is well known, by the mysterious death of prince

* *Hoveden*, p. 659, 660. *Radulf de Diceto*, apud X. script. p. 659.

† *Matt. Par.*, p. 196. *Hoveden*, p. 792. *Dugdale Baronage*, tom. i. p. 601. *Trivet*, p. 144. *Gut. Brill.*, lib. vii. *Ann. Waverley*, p. 163.

Arthur, who is said to have been murdered by king John himself, whilst the beautiful Eleanor, nicknamed *La Bret*, who, after the death of her brother, was the next heiress to the crown of England, was confined in close custody in Bristol Castle, where she remained a prisoner for life. For his fidelity and services to the crown he was rewarded with numerous manors, lands, and castles, both in England and in Normandy, with the whole province of Leinster in Ireland, and he was made governor of the castles of Caermerden, Cardigan, and Cober.

In the year 1204 he was sent ambassador to Paris, and on his return he continued to be the constant and faithful attendant of the English monarch. He was one of the witnesses to the surrender by king John at Temple Ewell of his crown and kingdom to the pope,* and when the barons' war broke out he was the constant mediator and negotiator between the king and his rebellious subjects, enjoying the confidence and respect of both parties. When the armed barons came to the TEMPLE, where king John resided, to demand the liberties and laws of king Edward, he became surety for the performance of the king's promise to satisfy their demands. He was afterwards deputed to inquire what these laws and liberties were, and after having received at Stamford the written demands of the barons, he urged the king to satisfy them. Failing in this, he returned to Stamford to explain the king's denial, and the barons' war then broke out. He afterwards accompanied king John to the Tower, and when the barons entered London, he was sent to announce the submission of the king to their desires. Shortly afterwards he attended king John to Runnymede, in company with Brother Amaric, the Master of

* *Matt. Par.*, p. 237.

the Temple, and at the earnest request of these two exalted personages, king John was at last induced to sign MAGNA CHARTA.*

On the death of king John, in the midst of a civil war and a foreign invasion, he assembled the loyal bishops and barons of the land at Gloucester, and by his eloquence, talents, and address, secured the throne for king John's son, the young prince Henry.† The greater part of England was at that time in the possession of prince Louis, the dauphin of France, who had landed with a French army at Sandwich, and was supported by the late king's rebellious barons in a claim to the throne. Pembroke was chosen guardian and protector of the young king and of the kingdom, and exerted himself with great zeal and success in driving out the French, and in bringing back the English to their ancient allegiance.‡ He offered pardon in the young king's name to the disaffected barons for their past offences. He confirmed, in the name of the youthful sovereign, MAGNA CHARTA and the CHARTA FORESTÆ; and as the great seal had been lost by king John, together with all his treasure, in the washes of Lincolnshire, the deeds of confirmation were sealed with the seal of the earl marshal.§ He also extended the benefit of Magna Charta to Ireland, and commanded all the sheriffs to read it publicly at the county courts, and enforce its

* *Matt. Par.*, p. 253—256, ad ann. 1215.

† See his eloquent address to the bishops and barons in behalf of the young king.—*Hemingford*, lib. iii. cap. 1. p. 562, apud *Gale* XV. script.

‡ *Matt. Par.*, p. 289, ad ann. 1216. *Acta Rymeri*, tom. i. p. 216.

§ *Hemingford*, p. 565, 563. "These liberties, distinctly reduced to writing, we send to you our faithful subjects, sealed with the seal of our faithful William Marshall, earl of Pembroke, the guardian of us and our kingdom, because we have not as yet any seal." *Acta Rymeri*, tom. i. part 1. p. 146, ed. 1816. *Thomson*, on Magna Charta, p. 117, 130. All the charters and letters patent were sealed with the seal of the earl marshal, "Rectoris nostri et regni, eo quod nondum sigillum habuimus." *Acta Rymeri*, tom. i. p. 224, ed. 1704.

observance in every particular. Having thus exerted himself to remove the just complaints of the disaffected, he levied a considerable army, and after a short but glorious campaign he gained a complete victory over the disaffected English and their French allies, and gave a deathblow to the hopes and prospects of the dauphin. Four earls, eleven barons, and four hundred knights, were taken prisoners in a great battle near Lincoln, beside common soldiers innumerable. The earl of Perch, a Frenchman, was slain whilst manfully defending himself in a churchyard, having previously had his horse killed under him. The rebel forces lost all their baggage, provisions, treasure, and the spoil which they had accumulated from the plunder of the northern provinces, among which were many valuable gold and silver vessels torn from the churches and the monasteries.

As soon as the fate of the day was decided, he rode back to the young king at Stow, and was the first to communicate the happy intelligence of his victory.* He then marched upon London, where prince Louis and his adherents had fortified themselves, and leaving a corps of observation in the neighbourhood of the metropolis, he proceeded to take possession of all the eastern counties. Having received intelligence of the concentration of a French fleet at Calais to make a descent upon the English coast, he armed the ships of the Cinque Ports, and, intercepting the French vessels, he gained a brilliant victory over a much superior naval force of the enemy.† By his valour and military talents he speedily reduced the French prince to the necessity of suing for peace.‡ On the 11th of Sep-

* *Matt. Par.*, p. 292—296.

† Matthew Paris bears witness to the great superiority of the English sailors over the French even in those days.—*Ibid.*, p. 298. *Trivet*, p. 167—169.

‡ *Acta Rymcri*, tom. i. p. 219, 221, 223.

tember a personal interview took place between the latter and the protector at Staines near London, and it was agreed that the prince and all the French forces should immediately evacuate the country.

Having thus rescued England from the danger of a foreign yoke, and having established tranquillity throughout the country, and secured the young king Henry in the peaceable and undisputed possession of the throne, he died (A. D. 1219) at Caversham, leaving behind him, says Matthew Paris, a reputation such as few could compare with. His dead body was, in the first instance, conveyed to the abbey at Reading, where it was received by the monks in solemn procession. It was placed in the choir of the church, and high mass was celebrated with vast pomp. On the following day it was brought to Westminster Abbey, where high mass was again performed; and thence it was borne in state to the Temple Church, where it was solemnly interred on Ascension-day, A. D. 1219.* Matthew Paris tells us that the following epitaph was composed to the memory of this distinguished nobleman:—

“Sum quem Saturnum sibi sensit Hibernia, solem
Anglia, Mercurium Normannia, Gallia Martem.”

For he was, says he, always the tamer of the mischievous Irish, the honour and glory of the English, the negotiator of Normandy, in which he transacted many affairs, and a warlike and invincible soldier in France.

The inscription upon his tomb was, in Camden's time, almost illegible, as before mentioned, and the only verse that could be read was,—

* *Dugd. Baronage*, tom i. p. 602. A. D. 1219. Willielmus senior, mareschallus regis et rector regni, diem clausit extremum, et Loudini apud Novum Templum honorifice tumulatur, scilicet in ecclesia, in Ascensionis die videlicet xvii. calendas Aprilis —*Matt. Par.* p. 304. *Ann. Dunstaple* ad ann. 1219. *Ann. Wacervley*.

“Miles eram Martis Mars multos vicerat armis.”

All the historians of the period speak in the highest terms of the earl of Pembroke as a warrior* and a statesman, and concur in giving him a noble character. Shakspeare, consequently, in his play of King John, represents him as the eloquent intercessor in behalf of the unfortunate prince Arthur.

Surrounded by the nobles, he thus addresses the king on his throne—

“PEMBROKE. I (as one that am the tongue of these,
To sound the purposes of all their hearts,)
Both for myself and them, (but, chief of all,
Your safety, for the which myself and them
Bend their best studies,) heartily request
The enfranchisement of Arthur; whose restraint
Doth move the murmuring lips of discontent
To break into this dangerous argument,—
If, what in rest you have, in right you hold,
Why then your fears, (which, as they say, attend
The steps of wrong,) should move you to mew up
Your tender kinsman, and to choke his days
With barbarous ignorance, and deny his youth
The rich advantage of good exercise?
That the time's enemies may not have this
To grace occasions, let it be our suit
That you have bid us ask his liberty;
Which for our goods we do no further ask,
Than whereupon our weal, on you depending,
Counts it your weal, he have his liberty.”

Afterwards, when he is shown the dead body of the unhappy prince, he exclaims—

“O death, made proud with pure and princely beauty!
The earth had not a hole to hide this deed.

* Miles strenuissimus et per uniuersum orbem nominatissimus.—*Chron. T. Wikes* apud *Gale*, script. XV. p. 39.

All murders past do stand excused in this ;
And this, so sole, and so unmatchable,
Shall give a holiness, a purity,
To the yet unbegotten sin of times,
And prove a deadly bloodshed but a jest,
Exampled by this heinous spectacle."

The earl of Pembroke was a great benefactor to the Templars. He granted them the advowsons of several churches, eighty acres of land in Eschirmanhir, and other valuable property in various parts of the kingdom. The following grants made by him to the order will be read with interest.

"William Marshall earl of Pembroke, to all his friends and vassals, both French and English, salvation.

"Know that I have granted, and by this my present charter have confirmed to God and the blessed Virgin Mary and the brethren of the chivalry of the Temple of Solomon, the church of Westone with all its appurtenances in wood and pasture, in pure and perpetual frankalmoign tenure as fully and freely as the earl Gilbert granted and confirmed the same to them by his charter. I have likewise confirmed to them those ten acres of land which the same earl granted them in the same manor; upon which land they have recently built a certain burgh called Baudac, and made great improvements both by their own exertions and by reason of the vast liberties and privileges conceded to them by our lord the king. I have moreover granted and confirmed to the said brethren the burgh of Baudac, with all the improvements which they have already effected, or may hereafter effect in the common burgh, and that without any suit or service whatever to me or my heirs, together with judgement by fire and water, judgement by battle, and judgement by the gallows.* I have also confirmed to them the

* The Knights Templars had very extensive judicial power over their villeins and vassals,

land whereon their houses are built, with the appurtenances, and the wood called Langenache. I have granted and confirmed to them the mill and mill-house of Radewellesheved and two rustics of the same vill, named Raymond and William Palmer, together with the service of William, son of Baldwin of Westone, and his heirs. All the above things I have granted, and by this my charter have confirmed to them. To be had and holden by them with all their appurtenances and liberties and free customs in pure and perpetual frankalmoign tenure.* As witness Peter bishop of Winchester, William bishop of London, William earl of Arundel, Robert son of Walter, and others.” †

“To all faithful Christians to whom these presents shall come, WILLIAM MARSHALL earl of Pembroke, SALVATION.

“Be it known to all of you that I, with a feeling of divine charity, and for the good of my own soul, and the soul of Isabeila my wife, and the souls of all my children, and of all our ancestors, have given and granted, and by this my present deed have confirmed, to God and the blessed Virgin Mary, and the brethren of the chivalry of the Temple, the church of Spenes, with all things thereunto appertaining. To be had and holden by them in pure free and perpetual frankalmoign tenure. As witness Edward abbot of Nottele, &c. &c. ‡

By the side of the earl of Pembroke reposes the monumental effigy of his son,

and over strangers who committed offences within the limits of their manors. They could fine and imprison, *hang* and *drawn*. History of the Knights Templars, 2nd ed., p. 339, 340.

* Or “free alms,” an old Saxon tenure by spiritual service. The service was not defined, but was considered to be to pray for the soul of the donor and his heirs.

† Ex registr. Hosp. S. Joh. Jerus. in Angliâ in bib. Cotton, fol. 123, b.

‡ Ex cod. vet. MS. penes Anton. Wood. Oxon. fol. 69, a.

WILLIAM MARSHALL, commonly called THE YOUNGER,

Who succeeded to the office of earl marshal of England, and to the titles and estates of his father on the death of the latter. Matthew Paris tells us that William and Gilbert Marshall, sons of the protector, were both buried by the side of their father in the Temple Church. The monumental effigy is carved in a common kind of stone, called by the masons fire stone. It represents a warrior clothed from head to foot in ring armour, in the act of sheathing a sword which hangs on his left side. The legs are crossed, and the feet, which are armed with spurs, rest on a *lion couchant*. Over the armour is worn a loose garment, confined to the waist by a girdle; and from the left arm hangs suspended a shield, having a *lion rampant*, the armorial bearings of the Marshalls engraved thereon.

The head, which is covered with ring mail, rests upon an elongated square cushion, under which is an embattled tower, with a slope and mouldings on each side. A plain band, an inch wide, is passed over the forehead and round the head, and an ornamental fillet, serving as a fastening to the chain hood, runs round the face and under the chin, and is fastened with a small clasp and buckle at the left ear. The shirt of mail is composed of small rings, and differs from the others by being opened a little from the bottom. The shield is shorter than the shields of the earlier figures, and is distinguished from the others by having the corner of it most exposed to danger supported by a small squirrel. The sword and shield-belts are both plain, the spurs have single points, with narrow straps, ornamented with a small ring at the point of junction.

The attitude of this figure is bold and spirited; the countenance is youthful and open, and the expression pleasing.

WILLIAM MARSHALL THE YOUNGER, earl of Pembroke, was one of the bold and patriotic barons who compelled king John to sign MAGNA CHARTA. He was appointed one of the twenty-five conservators of the public liberties, and was one of the chief leaders and promoters of the barons' war, being a party to the covenant for holding the city and Tower of London. On the death of king John, his father the protector brought him over to the cause of the young king Henry, the rightful heir to the throne, whom he served with zeal and fidelity. He was a gallant soldier, and greatly distinguished himself in a campaign in Wales. He overthrew prince Llewellyn in battle with the loss of eight thousand men, and laid waste the dominions of that prince with fire and sword. For these services he had sentage of all his tenants in *twenty counties in England*? He was made governor of the castles of Cardigan and Carmarthen, and received various marks of royal favour. In the fourteenth year of the reign of king Henry the Third, he was made captain-general of the king's forces in Brittany, and, whilst absent in that country, a war broke out in Ireland, whereupon he was sent to that kingdom with a considerable army to restore tranquillity. He married Eleanor, the daughter of king John by the beautiful Isabella of Angoulême, and he was consequently the brother-in-law of the young king Henry the Third.* He died without issue. A. D. 1231, (15 Hen. III.,) and on the 14th of April he was buried in the Temple Church at London, by the side of his father the protector. He was greatly beloved by king Henry the Third, who

* *Matt. Par.* p. 254, 256. *Lel. col.* vol. i. p. 841. *Matt. Par.* p. 317, ad ann. 1223. *Matt. Par.* p. 366. *Ann. Dunst.* p. 99, 134, 150.

attended his funeral, and Matthew Paris tells us, that when the king saw the dead body covered with the mournful pall, he was overwhelmed with sorrow and affliction.*

The manors, castles, estates, and possessions of this powerful nobleman in England, Wales, Ireland, and Normandy, were immense. To the Templars he gave the estate of Langenache, with various lands, windmills, and *villeins* of the soil, and confirmed to them all the donations of his father the protector.†

His deed of confirmation of the church of Spenes is couched in the following terms.

“To all faithful Christians, &c., I, William Marshall, &c. Salvation.

“Be it known to all of you, that for the good of my own soul, and the soul of Eleanor my wife, I have by this my deed granted and confirmed to God and the blessed Virgin Mary, and the brethren of the chivalry of the Temple, their right to the advowson of the church of Spenes, &c., under and by virtue of the deed of William Marshall, earl of Pembroke, my father. As witness the Lord Robert Marmion, the Lord John of Beauchamp, &c. &c.”‡

Between the columns on the south-west side of the Round, near the western doorway, reposes the monumental effigy of

GILBERT MARSHALL, EARL OF PEMBROKE,

The third son of the Protector. It bears a striking resemblance to

* Eodem tempore, A. D. 1231, mense Aprilii, Willielmus Mareseallus, comes Pembrochiæ, in militiâ vir strenuus, in dolorem multorum, diem clausit extremum, et Londoniis apud Novum Templum sepultus est, juxta patrem suum, XVII calend. Maii. Rex autem qui eum indissolubiliter dilexit, eum hæc audivit, et cum vidisset, corpus defuncti pallâ coopertum, ex alto trahens suspiria, ait, Heu, heu, mihi! nonne adhuc penitus vindicatus est sanguis beati Thomæ Martyris.—*Matt. Par.* p. 368.

† *Dugd. Monast. Angl.* ut sup. p. 820.

‡ Ex cod. vet. MS. penes Anton. Wood. Oxon. fol. 2, b.

that of William Marshall the younger, just described. The figure is in the act of drawing a sword, whilst the left foot rests on a winged dragon. The legs are crossed, and in this monument, as well as in that of the elder brother William, it will be seen that the left leg is thrown over the right, which is exactly contrary to what is observable in the other figures. The upper belt is encircled with shields, and the mail on this figure is in larger rings than that on the effigy of William the younger, but in all other respects, in age, costume, and features, the two monuments are almost identical. All the Pembrokes have chain hoods round their heads, and animals at their feet.

This Gilbert Marshall, earl of Pembroke, third son of the protector, succeeded to the earldom and the vast estates of his ancestors on the melancholy murder in Ireland of his gallant brother Richard, "the flower of the chivalry of that time," (A. D. 1234.) The year after his accession to the title he married Margaret, the daughter of the king of Scotland, who is described by Matthew Paris as "a most elegant girl,"* and received with her a splendid dowry. In the year 1236 he assumed the cross, and joined the king's brother, the earl of Cornwall, in the promotion of a Crusade to the Holy Land.

Matthew Paris gives a long account of an absurd quarrel which broke out between this earl of Pembroke and king Henry the Third, when the latter was eating his Christmas dinner at Winchester, in the year 1239.

At a great meeting of Crusaders at Northampton, he took a solemn oath upon the high altar of the church of All Saints to proceed without delay to Palestine to fight against the enemies of

* *Margaretam puellam elegantissimam matrimonio sibi copulaverat.*—*Matt. Par.*, p. 432, 404.

the cross ; but his intentions were frustrated by the hand of death. At a tournament held at Ware, A. D. 1241, he was thrown from his horse, and died a few hours afterwards at the monastery at Hertford. His entrails were buried at the church of the Virgin at that place, but his body was brought up to London, accompanied by all his family, and was interred in the Temple Church by the side of his father and eldest brother.*

This Gilbert Marshall granted to the Templars various lands and houses at Roydon, and he confirmed the grants to them of the church of Weston and the burgh of Baldok.†

All the five sons of the elder Marshall, the protector, died without issue in the reign of Henry the Third, and the family became extinct. They followed one another to the grave in regular succession, so that each attained for a brief period to the dignity of the earldom, and to the hereditary office of EARL MARSHALL.

Matthew Paris accounts for the melancholy extinction of this noble and illustrious family in the following manner.

He tells us that the elder Marshall, the protector, during a campaign in Ireland, had seized the lands of the reverend bishop of Fernes, and kept possession of them in spite of a sentence of excommunication which was pronounced against him. After the protector had gone the way of all flesh, and had been buried in the Temple Church, the reverend bishop came to London, and mentioned the circumstance to the king, telling him that the earl of Pembroke had certainly died *excommunicated*. The king was

* *Matt. Par.* p. 483. *Ib.* p. 431, 483, 516, 521. In crastino autem delatum est corpus Londinum, fratre ipsius prævio, cum tota sua familia comitante, juxta patrem suum et fratrem tumulandum.—*Ib.* p. 565. ad. ann. 1241.

† *Dugd. Monast. Angl.* p. 833.

much troubled and alarmed at this intelligence, and besought the bishop to go to the earl's tomb and absolve him from the bond of excommunication, promising the bishop that he would endeavour to procure him ample satisfaction. So anxious, indeed, was king Henry for the safety of the soul of his quondam guardian, that he accompanied the bishop in person to the Temple Church; and Matthew Paris declares that the bishop, standing by the tomb in the presence of the king, and in the hearing of many bystanders, pronounced these words: "O William, who lyest here interred, and held fast by the chain of excommunication, if those lands which you have unjustly taken away from my church be rendered back to me by the king, or by your heir, or by any of your family, and if due satisfaction be made for the loss and injury I have sustained, I grant you absolution; but if not, I confirm my previous sentence, so that, enveloped in your sins, you stand for evermore condemned to hell!"

The restitution was never made, and the indignant bishop pronounced this further curse, in the words of the Psalmist: "His name shall be rooted out in one generation, and his sons shall be deprived of the blessing, INCREASE AND MULTIPLY; some of them shall die a miserable death; their inheritance shall be scattered; and this thou, O king, shalt behold in thy lifetime, yea, in the days of thy flourishing youth." Matthew Paris dwells with great solemnity on the remarkable fulfilment of this dreadful prophecy, and declares that when the oblong portion of the Temple Church was consecrated, the body of the protector was found entire, sewed up in a bull's hide, but in a state of putridity, and disgusting in appearance.*

* *Paucis ante evolutis annis, post mortem omnium suorum filiorum, videlicet, quando dedicata est ecclesia Novi Templi, inventum est corpus sepedicti comitis quod erat insutum*

It will be observed that the dates of the burial of the Marshalls, as mentioned by Matthew Paris and other authorities, are as follow :—William Marshall the elder, A. D. 1219, William Marshall the younger, A. D. 1231 ; before the consecration of the oblong portion of the church ; and Gilbert Marshall, A. D. 1241, the year after that ceremony had taken place.

The beautiful recumbent figure next to the monument of Gilbert Marshall is unknown. It represents an armed warrior with his legs crossed. The stone plinth on which it rests is six feet eight and a half inches in length by two feet two and a half inches in width at the head, and one foot seven and a half inches at the feet. The head has a graceful inclination to the left, and the cushion whereon it rests is well raised, and appears drawn out at the four corners. The ring mail is well cut, and is covered by a flowing surcoat which falls in easy folds below the knee. The shield is kite-shaped, rounded at the edges, and has a ridge down the centre of it. It is not quite so long as some of the others. The sword is seen under the shield, resting against the left hand of the figure ; the hilt is rounded, and the lower part of the scabbard is enriched. The sword-belt is broad and ornamented, but the band supporting the shield is plain.

Adjoining this figure, between the two groups on the south side of the Round, reposes a youthful warrior, clothed in armour of chain mail ; he has a long buckler on his left arm, and his hands are pressed together in supplication upon his breast. This is the monumental effigy of ROBERT LORD DE ROS, and is the most

corio taurino, integrum, putridum tamen et prout videri potuit detestabile."—*Matt. Par.* p. 688. Surely this must be an interpolation by some wag. The last of the Pembrokes died A. D. 1245, whilst, according to Matthew Paris's own showing, the eastern part of the church was consecrated A. D. 1240, p. 526.

elegant and interesting in appearance of all the cross-legged figures in the Temple Church. The head is uncovered, and the countenance, which is youthful, has a remarkably pleasing expression, and is graced with long and flowing locks of curling hair. On the left side of the figure is a ponderous sword, and the armour of the legs has a ridge or seam up the front, which is continued over the knee, and forms a kind of garter below the knee. The feet are trampling on a lion, and the legs are crossed in token that the warrior was one of those military enthusiasts who so strangely mingled religion and romance, "whose exploits form the connecting link between fact and fiction, between history and the fairy tale." It has generally been thought that this interesting figure is intended to represent a genuine Knight Templar clothed in the habit of his order, and the loose garment or surcoat thrown over the ring-armour, and confined to the waist by a girdle, has been described as "a flowing mantle with a kind of *cowl*." This supposed cowl is nothing more than a fold of the chain mail, which was covered with a thick coating of paint. The mantle is the common surcoat worn by the secular warriors of the day, and is not the habit of the Temple. Moreover, the long curling hair manifests that the warrior whom it represents could not have been a Templar, as the brethren of the Temple were required to cut their hair close, and they wore long beards.

In an ancient genealogical account of the Ros family,* written at the commencement of the reign of Henry the Eighth, A. D. 1513, two centuries after the abolition of the order of the Temple, it is stated that Robert Lord de Ros became a Templar, and was buried at London. The writer must have been mistaken, as that nobleman remained in possession of his estates up to the day of his

* MS. Bib. Cotton. *Vitellius*, F. 4. *Monast. Angl.*, tom. i. p. 728, ed. 1655.

death, and his eldest son, after his decease, had livery of his lands, and paid his fine to the king in the usual way, which would not have been the case if the Lord de Ros had entered into the order of the Temple. He was doubtless an associate or honorary member of the fraternity, and the circumstance of his being buried in the Temple Church probably gave rise to the mistake. The shield of his monumental effigy is charged with three water bougets, the armorial ensigns of his family, similar to those observable in the north aisle of Westminster Abbey.

The figure has been beautifully restored by Mr. Richardson. It is cut out of a block of "Roach Abbey," a very fine hard yellow stone. The coffin-lid whereon it rests is six feet eleven inches and a half in length, and two feet seven inches in width at the top of the figure, by one foot ten inches at the bottom. Under the head are two cushions, the one placed square and the other transversely. The hands are clasped and the eyes are turned upwards in prayer. The body, legs, arms, and hands, are cased in link armour, differing from all the rest. The armour of the other figures consists of rings placed edgeways and stitched on to an under garment, but this is composed of rings linked together so as to form a garment of themselves without any further support. The surcoat is gracefully arranged, and falls in folds to the ankle. The sword-belt is enriched with lions' heads and quatrefoil ornaments: the sword also is ornamented, but the shield-belt is quite plain. At the knees of the figure there is an indication of the plate armour jointing. The spurs are fastened with narrow straps, in which deep holes are pierced for the buckle and thong to enter. The feet, which are crossed, rest on a lion, which has its head raised, looking towards the countenance of the effigy.

Robert Lord de Ros, in consequence of the death of his father

in the prime of life, succeeded to his estates at the early age of thirteen, and in the second year of the reign of Richard Cœur de Lion, (A. D. 1190,) he paid a fine of one thousand marks, (£666, 13s. 4d.,) to the king for livery of his lands. In the eighth year of the same king, he was charged with the custody of *Hugh de Chaumont*, an illustrious French prisoner of war, and was commanded to keep him *safe as his own life*. He, however, devolved the duty upon his servant, William de Spiney, who, being bribed, suffered the Frenchman to escape from the Castle of Bonville, in consequence whereof the lord de Ros was compelled by king Richard to pay eight hundred pounds, the ransom of the prisoner, and William de Spiney was hung on a gibbet.*

On the accession of king John to the throne, the Lord de Ros was in high favour at court, and received by grant from that monarch the barony of his ancestor, Walter l'Espec. He was sent into Scotland with letters of safe conduct to the king of Scots, to enable that monarch to proceed to England to do homage, and during his stay in Scotland he fell in love with Isabella, the beautiful daughter of the Scottish king, and demanded and obtained her hand in marriage. He attended her royal father on his journey into England to do homage to king John, and was present at the interview between the two monarchs on the hill near Lincoln, when the king of Scotland swore fealty on the cross of Hubert archbishop of Canterbury, in the presence of the nobility of both kingdoms, and a vast concourse of spectators.† From his sovereign the Lord de Ros obtained various privileges and immunities, and in the year 1213 he was made sheriff of Cumberland. He was at first faithful to king John, but, in common with the best and bravest of the nobles of the land, he

* *Matt. Par.*, p. 182. ad ann. 1196.

Hoveden apud rer. Anglicar, script. post Bedam, p. 811.

afterwards shook off his allegiance, raised the standard of rebellion, and was amongst the foremost of those bold patriots who obtained *MAGNA CHARTA*. He was chosen one of the twenty-five conservators of the public liberties, and engaged to compel John to observe the great charter. Upon the death of that monarch he was induced to adhere to the infant prince Henry, through the influence and persuasions of the earl of Pembroke, the protector, and he received from the youthful monarch various marks of the royal favour. He died in the eleventh year of the reign of the young king Henry the Third, (A. D. 1227,) and was buried in the Temple Church.*

This Lord de Ros was a great benefactor to the Templars. He granted them the manor of Ribstane, and the advowson of the church ; the ville of Walesford, and all his windmills at that place ; the ville of Hulsyngore, with the wood and windmill there ; also all his land at Cattall, and various tenements in Conyngstrete, York.† Among several grants of land and property made by this nobleman to the Templars is the following :

“ ROBERT DE ROS, to all the faithful in Christ, to whom these presents shall come, SALVATION through the LORD.

“ Be it known to all of you that I, through divine charity and for the salvation of my own soul and the souls of all my ancestors, have given and granted, and by this my present deed have confirmed to God and the blessed Virgin Mary and the brethren of the chivalry of the Temple of Solomon, my manor of Ribstane with the advowson of the church of the same village, also the ville of Walesford, with the windmills thereof, with their appurtenances and liberties and all

* *Matt. Par.* p. 254, 262. *Lel. col.* vol. i. p. 362. *Acta Rymeri*, tom. i. p. 224, ad ann. 1217. *Dugd. Baronage*, vol. i. p. 545, 546.

† *Monast. Angl.*, vol. vi. part ii. p. 838, 842.

free customs and easements in all things and places belonging to the said manor within the ville, and without, as freely and fully as I have hitherto held the same with their appurtenances. To be had and holden by the same brethren of the chivalry of the Temple for ever, in pure free and perpetual frankalmoign tenure, as fully freely and quietly as any eleemosynary donation can be confirmed to a religious house. This grant I have made to God and the holy Virgin Mary, and the aforesaid brethren of the chivalry of the Temple, for the support of the Holy Land in the east, together with my own body for interment. And I and my heirs will warrant, secure, and defend the aforesaid grant with its appurtenances to the aforesaid brethren of the chivalry of the Temple against all men. And that this my grant, and that the confirmation of this present deed may be strengthened with perpetual validity, I have caused it to be authenticated with the impression of my seal. As witness Robert de Veteriponte, Martin de Pateshull, John son of Robert, &c. &c.”*

Weever has evidently misapplied the inscription seen on the ancient monument of brother Constance Hover, visitor general of the order of the Temple, to this Lord de Ros.

Several of these marble figures, which had been broken and rudely repaired in common stone and plaster of Paris, have been beautifully restored in Sussex and Purbeck marble, and have been made to harmonize with the rest of the workmanship. The restoration by Mr. Richardson of the defective parts has been conducted with the greatest care, skill, and judgement, so as to guard against any innovation or alteration in the original character and appearance of the figures. Every atom of the old work remains as it was, and in no case was a restoration attempted but where there was ample guide on the same figure for the purpose.†

* Ex autogr. in Turri, S. Mariæ Eboraci.

† Mr. Richardson has for some time past been engaged in making careful and accurate draw-

During the progress of some necessary excavations, fragments of a very beautiful sarcophagus of Purbeck marble, highly polished, were found under the circular aisle of the Round Tower, close to the western doorway. Amongst them were a skull and some bones, which were irreverently removed by the workmen, and placed in a basket in the vestry. The upper surface of the sarcophagus was on a level with the ancient pavement; it had no mark or inscription upon it, and seemed to have originally been decorated with a monumental effigy. Two other broken sarcophagi of exquisitely beautiful Purbeck marble were also found beneath the pavement of the adjoining porch.

To enable the builders to prop up the Round Tower during the progress of the delicate operation of replacing the old columns with new ones, it was found necessary to take away all the sarcophagi and coffins with their interesting contents. The mouldering bones of the renowned knights and warriors who had made kings tremble on their thrones, were accordingly removed, after having been entombed for more than six centuries, into a shed erected in the Temple, where they were visited by hundreds of anxious inquirers. Exposure to light and air unfortunately soon produced an unfavourable effect upon them; the sackcloth which enveloped the bodies crumbled to dust, and after a few days nought remained in the coffins but some bones and skulls and a dark-coloured powder.

All the sarcophagi, with their contents, are now buried in a large vault in the middle of the Round.

Among the various monuments which existed in the Temple Church previous to the recent restoration, were two tablets, whereon were

ings of all these interesting monumental effigies which he intends to etch or lithograph, making them the commencement of a series of works which will form a continuation of Stothard's inestimable labours as a restorer, and illustrator of ancient monuments.

inscribed in rude characters the following epitaphs in Norman French.

Edmond Berford d'Irland gist icy.

Dieu de s'alme eît mercy. Amen.

William Burgh jadis clerc de Chancellerie gist icy,

Dieu de s'alme eît mercy. Amen.

There was also a monumental tablet to the memory of Richard Tulsington, a clerk in chancery, who died on the 24th of February, A. D. 1382. On the top of it was the following inscription :

“ HIC JACET RICARDUS TULSINGTON QUONDAM CLERICUS DE CANCELLARIA REGIS; QUI OBIT 6TO KAL. MARCII ANNO DOMINI MCCCCLXXXII. CUJUS ANIMÆ PROPITIETUR DEUS. AMEN.

Amongst other ancient monuments erected in the Temple Church in the time of the Knights Hospitallers of Saint John, or “ Knights of Rhodes,” were tablets to the memory of Richard Lemster, chaplain of the Temple, who died on the 14th of April, A. D. 1420, and to his successors Thomas Maghull and Thomas English, “ chaplains of this church of the blessed Mary,” who both died in the year 1442. These chaplains were probably priests of the order of Saint John.

During the late repair of the Temple Church, A. D. 1830, the workmen discovered an ancient seal of the order of the Hospital, which was carried away, and appears to have got into the hands of strangers. On one side of it is represented the holy sepulchre of Jerusalem, with the Saviour in his tomb. At his head is an elevated cross, and above is a tabernacle or chapel, from the roof of which depend two incense pots. Around the seal is the inscription, “ FR—— BERENGARII CUSTOS PAUPERUM HOSPITALIS JERUSALEM.” On the reverse a holy man is represented on his knees in the attitude of prayer before a patriarchal cross, on either side of which are the letters *Alpha* and *Omega*. Under the first letter is a star.

P. S. Since the preceding pages were written and sent to press, the following inscriptions have been added to those in the Temple Church already described.

On the south side of the grand central archway connecting the Round with the square church, has been written the first verse of the 127th Psalm. *Nisi Dominus edificaverit domum, in vanum laboraverunt qui edificant eam.*

“Except the Lord build the house; their labour is but lost that build it.”

And on the north side of the same archway has been inscribed the succeeding verse.

Nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam.

“Except the Lord keep the city: the watchman waketh but in vain.”

Over the arch of the great western doorway, on the inside of the church, has been placed a copy of the ancient Latin inscription recording the consecration of the church by the patriarch Heraclius; and on the outside of the church, on the arch over the same doorway, within the Norman porch, is inscribed the first verse of the 84th Psalm.

Quam dilecta tabernacula tua, Domine, &c.

“O how delightful are thy dwellings, thou Lord of Hosts! My soul hath a desire and longing to enter into the courts of the Lord.”

THE END.

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Page 64, lines 17 and 21, *for* Amarie *read* Amaric.

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